

Light of Truth.

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My Spirit Home.

Given through the mediumship of J. B. Leslie, of New Albany, Ind., the controlling spirit giving his name in the opening acrostic.

While thinking of my youthful dreams,
And life's great struggle with scanty means,
Rich only in thought of the life beyond,
Ripe old age immortally crowned.
Eden of peace, sweet rest from all care,
Now opens her gate and welcomes me there.

Come over, dear soul, thy treasures receive,
Have faith in the truths thou didst believe,
A voice so sweet, so gentle, so kind,
Says: Accept thy reward as a sacred bond,
Eternal growth in the life beyond.

Since the questions are so often asked: Where is the home of the soul? And how are our departed friends employed in their spirit homes? I will attempt to give a detailed description of my own, that mortal friends may know that "the lone one," who endeavored to bear his portion of the ups and downs of the earth life, that the beautiful faith of Spiritualism might be extended, has not been forgotten in regard to his promised immortal home, the possession of which he now enjoys, and for which he is constantly praising the eternal God, as also for all the rich gifts that have come to him since his eyes first caught sight of the rising sun in spirit life.

Picture not to yourselves my home as far beyond the stars, nor in a great city with mansions, where walls are of jasper, and where streets are paved with gold; where the only employment is to sing psalms, hold palms, and wear a jeweled crown. Think not that a life devoted to aiding my fellow men to see the truth as it did, and continues to exist, or a mind that was active in earnest endeavor to know more of all existing life, and the great force that formed and perpetuates it. Or, a soul no longer hampered with the mortal coil; privileged to float through the immensity of space, feeding on the wonders that fill it; breathing the pure atmosphere that is continually circulating through it, and drinking to the soul's satisfaction from the great springs of knowledge that are constantly pouring forth to satisfy the immortal intelligence could be content to sit down for thousands of years, only to sing songs, and pick a harp, that would grow painfully monotonous in the extreme—knowing that the vast multitude of wonderful and glorious parts of the eternal creation, were rusting out for want of investigation, that must have been created for better purpose viz.: To charm, to satisfy, and to employ the immortal soul, until it shall grow to possess a giant intellect, capable of grasping God's wonderfully created system, and daily laying hold of the great magnets he has placed all along the line, as powerful incentives to lead us on and up the hill of investigation, whose summit shall be the entrance to a vast plain of knowledge, the area of which is unmeasurable by thought or even time itself.

The spirit home is as natural to spirit land as an earthly home can be to mortal land, only the comparison between the two can not be conceived by mortals as it really is. You have your homes, your several apartments in these homes, beautifully decorated with paintings, and bric-a-brac, that harmonize with your tastes and desires, so far as your earthly means will allow. You have conveniences and comforts in that home, such as meet your various demands. You have your laws, be-spangled with beautiful trees, shrubs, and plants. You have your beautiful gardens and conservatories of flowers, you have your sweet singing birds and pets from the animal kingdom, as best harmonize with your ideal of such things. Your children have their sports, most natural and pleasing, to gratify youth's desires, you enjoy your walks in the gardens and parks, your drives in the country, your fishing, hunting, and picnic parties. You cherish the old acquaintances formed all along, during your social intercourse with your fellow men, and enjoy the new accessions to your list of friends as the years go by. You find pleasure in some sort of avocation, by which you are physically employed and developed. You enjoy the fine arts and mental investigations of every kind. All these things with many others that might be mentioned, go to make up much of your mortal existence. Then just step over from your home to mine for a time, that I may show you how like, and yet how unlike it is to the earth home.

We first arrive at a beautiful stream of clear, cold, crystal water that outskirts my home, gurgling its merry song, as it courses on its way over rocks and pebbles, dashing down the falls, sparkling on its way over the tiny ripples, displaying its mysterious garment of light and shadow, forming itself into mirrors, from which it reflects the weeping willows as their limbs bow their heads to drink of the sweet waters below; the little shrubs, robed in green garments of lacy texture, over which are vines of various shades, hues, and colors, climbing on and up into the bosom of the tallest trees, whose leaves of dark green and golden hues, of various sizes, growing upon limbs, covered with moss of a thousand shades and colors, shaping themselves into festoons of the most graceful kind, through which beautiful birds of many kinds and colors are basking in the rays of sunlight, that peep through to gladden their little hearts. In reply to which they send forth praise to their creator, in songs of sweetest notes, so charming as they fall upon the ear of the spirits, who recline along the mossy banks, jettied with the most perfect flowers, whose fragrance charms them to repose in harmony and love as they watch the gold and silver fish playing their part in the jeweled waters that bespeaks a knowledge of God's infinite love and care. Floating on and up the stream to its head, which is fed by a beautiful fountain, about which grows water lilies and plants of many kinds, with up-turned faces to catch the spray as it falls from the fountain streams, forming beautiful rainbows as it descends through the sunlight and mingles with the perfumed breath of the flowers that rise to praise the creator of all good and perfect gifts. Crossing this stream on a beautiful rustic bridge, twined and intertwined with ivies and ferns, we enter "Friendship Garden," a treasure always to be found among the possessions of every spirit home, so-called by the peculiar way in which the flowers are obtained, so that grow therein. Every friend and new acquaintance, made in spirit life, presents us with a plant, whose flowers are perpetual. And should these gifts reach into millions, no two flow-

ers in the garden will be alike; for by the peculiarity of each flower, we remember and cherish love for the giver. 'Tis in this garden we study deeply into the wondrous laws of botany, learning to propagate and care for these precious treasures that we receive and give in exchange. The perfume of these flowers that envelope us while passing through the garden, and the gorgeous beauty displayed to our intelligences by the association of such rich colors, tints, and shades, together with the pure thoughts and fond remembrances they bring, is like clothing the spirit with robes of eternal beauty and fragrance inexpressible.

Leaving "Friendship Garden" by way of pebbly walks along which are artistic displays of flowers, shrubs, and other designs of art formations, with here and there small fountains, fed from one of huge dimension in the center of the garden, all of which furnished irrigation for the plants, by the spray that is carried from them, and deposited by the gentle zephyrs of the purest kind upon their green robes and open flowers. On our way we pass a beautiful lake, whose waters are so clear and pure that every particle of life they contain is clearly visible even to the bottom. Upon its bosom floats the graceful swan, and along its banks are water lilies and plants of many kinds. Playing beneath these are gold fish of various sizes; extending from the land upon overhanging trees are vines that form an arbor, where lies my pretty pleasure boat in which we may embark, that will float at our will, over and across the waters, where we may inhale atmosphere that gives our spirits strength, vigor, and continual rest. From these waters and their surroundings we learn much regarding the utility of water that we saw not in the earth life.

From this lake we pass on into a garden of fruit and ornamental trees of all descriptions. 'Tis here the art of pruning is studied, shaping the ornamental trees so as to produce picturesque scenes, and the fruit trees to produce fruit of many kinds in the most perfect state of growth. Here we learn many interesting facts regarding God's great laws of nature, relating to horticulture. From this garden we feast on the spiritual fruits that are productions of our wonderful investigations; or as we bask in the shadows cast from the ornamental trees, under which rustic seats are placed of many styles and designs, pillow'd with the softest moss for reclining purposes for those who delight to tarry here.

Passing on we come to a grand park that extends along sloping ground, from which can be seen in the distance, across a beautiful valley, many elevated pieces of ground, arranged and decorated as only nature knows how, that are occupied by other spirits for their homes. We are in a city of homes, not as cities are built in the earth life, for we have plenty of room (my home covers several acres, as would be measured in earth life).

Interspersed throughout this park are many kinds of beautiful statuary, displaying the most wonderful workmanship in art, all of which have been presented me by some of the great sculptors whom I have met in spirit life. All the drives in this park are paved with shells of many kinds, shapes, and colors; all polished like the finest mirrors, and the rich colors, and tints, made brilliant by the soft sunlight; and moonlight is gorgeous to behold. The trees, lawns of velvety texture, beautifully arranged designs of flowers, little streams of pure, clear, cold water, flowing on down to the valley; over tiny pebbles of many colors; conveniences for childhood sports and adult comforts and pleasures; beautiful arbors, cool retreats, sunlit lawns, rocky glens, gorgeous ravines, mossy banks, jeweled caves, and nature's great display of wonderful things furnish beautiful specimens for the study of geology.

As we emerge from this park, we come out upon a magnificent lawn, dotted over, and partially surrounded by tropical trees and plants, about which can be seen domestic animals, and birds of sweet song and plumage. This lawn slopes down to the edge of a body of water, whose surface reflects the shadows of numerous islands, rising from its crystal bosom, each one robed in nature's beauty, four of which are symbolic of the seasons. The gorgeous display of the heavens, as the sun or moon rises and sets, reflecting changing colors and tints, that light up the edge of the massive clouds, penetrating through those of thinner texture, blend all together into one great panorama of loveliness. And as the night comes on, reflecting the silvery stars, twinkling like jewels in the deep blue sky, singing and dancing, as it were, merry festivities to the moon as she gracefully descends the western sky, making way for the more glorious orb, that soon will rise to waken all nature from sleep, add beauty to the scene.

The "Spring Island," symbolic of youth, beautifully formed and studded with trees, shrubs, plants, and grass, over which nature has spread her Spring robe, or veil, in all her shades of green, is charming to look upon.

The "Summer Island," symbolic of middle age, displays her fields of golden grain, her trees, and vines laden with delicious ripe fruit, and all her symbols of harvest time, give lessons of passing years.

The "Fall Island," symbolic of declining age, is most charming to the eye. Her trees and plants of many tints, blend together from the deepest red to the softest cream white, interspersed with a few green leaves, loath to give up their youth, teaches us nature's great capacity in the art of colors.

The "Winter Island," symbolic of hoary old age, is gorgeous to behold, as the sunlight falls upon her leafless trees and shrubs, whose robe of green has been changed to snow, ice, and frost, and woven into numberless patterns, causes the whole island to stand out like one massive diamond of diamonds, to deck the bosom of the crystal waters that glisten in the cold frosty air.

Just beyond the waters, towering high into the sky, a range of mountains, covered with beautiful evergreens, from between which huge rocks are protruding, are symbolic of eternal life in its condition of lasting freshness.

Leaving this interesting spot and passing through a little forest, after nature's own plan, full of wild interests and pure sweet air, coming out into a little grove, crossing a lawn, we arrive again at "Friendship Garden," having made a circular tour, the ground of which slopes to the valley below. Passing up the main avenue of "Friendship Garden," we come to my home, standing on an eminence that overlooks all these grounds, and far, far into the distance.

(To be concluded.)

The people have spoken and Democracy will take another lease of four years as the policy of government.

Cincinnati, Saturday, December 10, 1892.

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Written for the LIGHT OF TRUTH /

SPIRITUALITY.

DR. FRED. L. H. WILLIS.

The Materialism of the present age expresses itself in utility. It is pre-eminently an age of utilitarianism. The practical faculties are in the ascendant, and it is these faculties that are the most susceptible to inspiration in the masses. See with what bewildering rapidity inventions multiply. The Patent Office at Washington is constantly besieged, and patent-lawyers all over the country are on a full tide of successful business. Our book publishers are daily accepting or rejecting new candidates for the distinction of authorship. The various professions are rapidly being recruited from the ranks of those who feel that their calling lies in the direction of professional life. Banking and insurance companies receive their proportionate ratio of accessions, and the mercantile and commercial interests suffer no lack of development.

The government credit seems securely established in the confidence of the great money powers of the world, and the industrial interests of the whole country teem with success. Wages for labor keeps pace with the cost of the necessities of life, for the most part, and the wrongs of the laboring classes seem to find no lack of earnest champions for redress.

In the midst of this marvelous baptism of the times with the spirit of utilitarianism, the Churches are quiet. No great waves of revivalistic excitement disturb their even tenor. No spasmodic outpourings of the spirit resulting more in revivals of the spirit of sectarian bitterness and narrowness than aught else. And yet in the midst of all this absorbing practicability, this imperative sway of utility, no observing person can fail to perceive that there never was a time when the interest in the direction of the unseen—the spiritual—was so universal as it is to-day.

Spirituality, which means a quickened sense of a deeper life in truth, is pervading the minds of the people more universally than at any period before in the history of the world. This is evident in many ways, and in none more so than in the direction of literature. It is astonishing with what avidity every new book which contains hints of the truths of Spiritualism, or even friendly allusions to the great movement, is seized upon by the public. It needs only a sidewise glance of friendship for the ideas and brevities of this great subject, to procure for a book widespread demand.

This is a sign of the times pregnant with meaning, and that should be freighted with courage and cheer to every Spiritualist. Such books as Marie Corelli's "Romance of Two Worlds," "The Field of Ardath," and "The Soul of Lilith;" such books as "Dreams of the Dead," "The Woman of Mars," are read by the masses, and though they contain much that seems visionary and vague, they are enriched with many of the choicest gems of our philosophy.

It is not very long ago that the press had nothing but ridicule, misrepresentation, and abuse to heap upon any book that spoke leniently of Spiritualism, or that sought to establish the claims made in its behalf, and even the secular press could only sneer and revile. Now, even such books as Florence Maryatt's "There is no Death" meets with respectful consideration in quarters where we would least expect it.

Thus literature affords us most cheering evidence of the progress of our faith. Almost every new and valuable book issued by leading publishers is tintured with our distinctive philosophy, and frequently presents the undisguised facts of spiritual intercourse. There is little sale for anti-progressive books, except among those who reside outside the pale of—we had almost said civilization—we mean newspaperdom, in remote places where intelligence is some fifty or a hundred years behind the present day. Where the sun of truth shines brightest there the spirit of progress leads the movements of the people, and in spite of the persistent and determined efforts of religious bigots, of both Catholic and Protestant faith, who thoroughly alarmed by the rapid advancement of true spirituality and the marvelous increase of power and influence on the part of Spiritualism, are making desperate attempts to roll back the wheels of progress by striking at our glorious free school system, by mad efforts for the establishment of a State religion on the part of Roman Catholicism, and the equally dangerous efforts on the part of Protestant bigots to foist upon the country a God-and-Christ-freighted constitution, thus compelling a return to the days of blind, unreasoning servility to religious authority.

The grand all-controlling idea of the day is progression toward religious liberty in its largest extent, toward political freedom in its broadest construction, toward social equality in its highest sense, toward a purer spirituality than the world has ever before known, resulting in the establishment of the kingdom of harmony on earth where peace shall brood over the nations, righteousness rule the Church, justice the State, and a close and holy relation be established between mankind and the heavenly spheres.

This is the grand mission of Spiritualism. For this the angelic cohorts labor unceasingly. For the accomplishment of this grand result let us pray unceasingly the fervent effec-tual prayer of unwearied effort, never losing sight of the inspiring fact that we are co-workers with the angels.

Written for the LIGHT OF TRUTH /

THE PASSING OF SATOLLI.

WILLARD J. HULL.

There is much speculation as to the true nature of the errand which has brought Archbishop Satolli, Pope Leo's Legatee, to this country at this time. According to the news gathered from various sources his mission is to take part in the differences among the American archbishops and bishops relative to the school question. He got here in time for the late council held behind closed doors in New York City, where the archbishops congregated for purposes best known to themselves, and which will become apparent as the pastoral letters are read from time to time by the priests in the churches. One of the objects of the conference was supposed to be the placing of a ban upon those secret organizations not already anathematized, but no secret society is more secret than this body of churchmen who have been in their deliberations. As papal delegate Satolli will possess supreme power in all ecclesiastical affairs in this country. What the Pope would be were he to transfer his prison house from the Vatican to the

free institutions of the United States, that will his legatee be. Therefore the importance of his visit can not be overestimated. That he comes armed with supreme power, to which every Roman prelate must bow, is all the more interesting because nobody knows the exact nature of his office. His instructions are in part public and in part private. The great body of Roman Catholics are just as much in the dark as outsiders are, but it is not at all doubtful that the masses of communicants will subject themselves to any edict he may put forth, hence their ignorance must not be construed as an element of defense against any usurpation that may be attempted.

It is well known that a strong hostility exists amongst the various archbishops relative to matters of Church government and Satolli may have to take a hand in adjusting these matters. The great growth of Catholicism in the United States in recent years has awakened a thirst for power in the head of many a bishop and many a priest, and efforts to obtain more lucrative positions have been made. These will demand Satolli's attention. But perhaps the most important of his work will be on the parochial school problem. The first great step in the acquirement of a Roman hierarchy in this country will be the breaking up of the common school system. Every indication points to that end. It is needless that a weather eye be kept out since the indefinite action taken by the late conference averted the school question only creates more confusion. It is not at all probable that the implied permission to send Catholic children to the public schools and their parents arrange for religious teaching at home or in Sunday schools contemplate the withdrawal of the siege laid at the common school system. It is to be hoped that these pretenses do not underestimate the movement in behalf of the integrity and maintenance of the schools now being inaugurated, and there may be a policy in the pronounced change in their tactics. How far the powers of Satolli have acted in this direction remains to be seen as the future reveals it, but that the cunning of consummate priesthood is at the bottom of it, there can be no doubt. Satolli is prepared to voice specifically the papal designs in these matters. He is also to represent the Vatican at the World's Fair, and the McGlynn case will be resurrected and the excommunicated apostle of Henry George will be given another chance to show cause why he has not been justly damned for the crime of thinking for himself. All these matters will make Satolli's visit extremely interesting for himself at least. He is fifty-three years old, born at Marciino in the archdiocese of Perugia in 1839; was created Archbishop of Tepanto, Italy, in 1888, prior to which event he was for many years professor of dogmatic theology in the propaganda at Rome.

From our Reporter's Note Book]

A SPLENDID PUBLIC SEANCE.

Nearly four hundred persons gathered at G. A. R. Hall, on Wednesday evening, Nov. 30th, to attend a public seance, given for the benefit of one of our spiritual institutions in this city. Whether this assembly was composed of skeptics or friends of the cause, is indifferent, conditions seemed to be favorable nevertheless, as was evinced by the satisfactory and remarkable results. The meeting was opened by the chairman, who introduced the medium, Mrs. A. E. Kirby, Mrs. Plymouth Weeks, Messrs. A. Willis, F. M. Donovan, and H. W. Archer, with Mrs. M. A. Ross at the organ, discoursing sweet music at intervals.

The first medium introduced was Mrs. Kirby, who, after speaking a few words, gave a number of interesting tests, which were recognized. This lady was followed by Mrs. Weeks, who also gave tests. The latter, though a comparative new medium, did excellently well.

In the meantime a committee was appointed to examine, clean, and nail up a number of slates for the purpose of testing the slate-writing mediums, Messrs. Willis and Donovan. When ready, the slates were equally divided and placed in two piles upon two tables fronting the audience, the mediums seating themselves each at one of the tables, surrounded by the committee, while one slate was suspended to a chandelier over Mr. Donovan's head.

While waiting for manifestations Mrs. Kirby gave some more tests, which, however, took but a few minutes—all done in full gas light. Then the slates were pried open and upon nearly all of them were spirit messages, signed by names recognized by some one in the audience. The slate hung on the chandelier also contained a lengthy and interesting communication. These tests were most remarkable, being given under conditions that precluded all possible chance of collusion or trickery. The time has come, as prophesied not so very long ago, that spiritual manifestations of a pronounced order would be given in public. But this was not all. A very pleasing feature was reserved for the close. This was the introduction of a brand new platform test medium in the form of Mr. H. W. Archer, the heretofore known materializing medium. The chairman hardly had time to introduce this gentleman before he arose in trance under control of "Peggy Jackson," a recently departed colored woman, who made a neat little speech full of wisdom and healthy home talk. While she was as grave as one of her age—nearly a hundred when she passed over—could be, she was not without that genuine humor only known to the aged Southern negroes. And while she gave only personal tests, she never failed to interest the entire audience by her blunt expressions. To say that the tests coming through Mr. Archer are most convincing and remarkable, is putting it mildly. If not already so, he will be ere long, in the front rank of platform test mediums.

There is no hesitancy in giving a dozen names of spirits, belonging to different persons, almost in one breath, nor in giving the most pronounced descriptions of them. Repudiation was impossible and nobody hesitated about acknowledging the tests, as they went to the core with a hearty innocence about them that was enthusiasm. Applause was generously granted. At the close his control thanked the audience for kind attention and the mediums who gave their support to this entertainment, which was a most gratifying one in every respect.

Cholera is still active in Europe. Clean streets, clean dwellings, and clean bodies will do more than prayers to keep Winter during the past few days.

Sere and yellow Autumn has not nestled in the arms of

OUR CONTRIBUTORS.

(Written for the LIGHT OF TRUTH.)

PLEASANT READING. No. 1.

BY ARLINGTON.

It is said the newspaper is an educator. So I think, and it is a great deal more. We sit down of a lonely evening. No one is near to talk with, and we do not wish to go out. We look about for means to while away the slow-going hours. There is the newspaper. It comes from the heart of the great world. It still quivers with the pulse of the tide of thought. It is itself concrete and crystallized thought. There are sermons and stories; light and heavy reading; tragedy and comedy; dry-as-dust statistics, and sparkling wit, something to suit every taste.

To-day I read and clipped the things that struck me as essentially good, and I then reviewed my clippings and put them together.

Here is a short story with a great deal of human nature in it.

"One day a Lie broke out of its Inclosure and started to travel."

And the man who owned the Premises saw it after it had started, and was sorry that he had not made the Inclosure Lietight.

So he called his swiftest Truth, and said:

"A Lie has gone loose, and will do much mischief if it is not stopped. I want you to go after it and bring it back, or kill it!"

So the swift Truth started out after the Lie.

But the Liar had one Hour the Start.

At the end of the first Day the Lie was going Lickety-split. The Truth was a long way behind, and it was getting tired.

It has not yet caught up.

And never will.

From the column of wit I culled the wittiest sayings, not many, for the funny men are all of a past generation, and one needs a "patent tickler" to laugh at current jokes.

"It is a terrible wrench to one's confidence in human nature when your family physician says he is sorry to find you ill."

"The girl who marries for money usually has a look on her face after marriage that indicates that she is having trouble collecting her salary."

A certain Hiram Pease died lately in Manhattan. Here is the intended self-written epitaph:

"Beneath this sod and under these trees,
Lies all that is left of Hiram Pease;
He is not here—it's only his pod;
His soul is shelled out and gone to God."

His executors, however, cut it down to the following:

"Here lies the pod; the Pease are in heaven."

Then somebody, after another member of the family had joined the majority, rhymed again the epitaph, and this is how it stands to day:

"The pods are here beneath the sod,
The Peas are shelled and gone to God."

There is homely, truthfulness even in jokes, as when Billings says: "What the world wants now is less religion and more common sense. Watch and pray is the price of living in this world, and you are going to get cheated three times out of five, even then."

I like a column of wise saws and proverbs by eminent men. It is a curiosity to read that Wilson said: "Defeat is not a failure, nor is disaster disgrace."

To have written that he must have been defeated and felt the keen thrust of disgrace, and when we want an excuse for silence, because we have not an idea to speak about, Carlyle refreshes and gives us dignity by saying the deepest force is always the stillest. How silent is thought.

The small boy is next to the Irishman in getting off wise sayings in the form of jokes.

"My boy," said a clergyman, "don't you know that it is wicked to catch fish on Sunday?" "Guess I ain't sinned much yet," said the boy, without taking his eye from the cork, "ain't had a bite."

It was possibly the same boy who being asked the other day if he knew where the wicked finally went to, answered, "They practice law a spell here and then go to the legislature."

It was a small girl of vast intellect who gave the following prayer the other night:

"God bless pipa, mamma, and Auntie Jule, and make me a good little girl. Au' now, God, please take care of yourself, for you know you're the boss of us all."

On the heels of this came a sentence from Carlyle:

"The wealth of a man is in the number of things which he loves and blesses, which he is loved and blessed by."

We take exceptions, for it is not so much number as amount. A man may have only a few things to bless him, and yet be vastly blessed. As for instance, Tim Hanigan, who has only four things! health, a wife, a child, and a shovel, and yet if the whole world were placed on one side, and Tim's wife, child, and shovel on the other, barring his health, he'd say for him there was no choice at all.

In an article by Hudson Tuttle I find a beautiful comparison:

"There is a plant that sends its roots down through the soil, while nothing is visible above, and for weeks and months matures in its subterranean retreat. Suddenly the soil parts, and upward springs a cluster of flowers, filling all the air with fragrance. Thus Spiritualism sent its roots through the soil of the past, matured, and now it bursts forth with wonderful bloom."

Then I go to the news page, and find several blood curdling narratives of crimes, and with the other sensational murders an account of a hanging, or "stretched hemp," as the reporter facetiously puts it. The miserable prisoner said as they put the noose around his neck, "Oh, I don't fear to die. Jesus, beloved Jesus, is with me. Jesus has made my yoke easy to bear. I shall soon be at rest in His bosom." The preacher prayed, blessed him, and the sheriff launched him into eternity! Did he believe that Jesus had pardoned the prisoner in full? Did anybody believe he had? Everyone said they so believed, and then fulfilled the law, which said what they all believed, that Jesus had not pardoned him all.

Here is poetry and poetry. It is a mystery that so many who can write good prose will insist on writing poor poetry! Poetry is like a fragrance of a rose. It requires the musical measure and perfect rhyme, and thought, and then there is something more—something there is no word for, without which it is verbiage. That something is like the light of a magnetic star, which leads far from the text by suggestion, and by induction quickens the poetic fervor in the mind of the reader.

When lonely from this world's cares and disappointments, it seems to me that I have thought in the very measure of the following lines:

BEYOND THE SEA.

Beyond the sea, beyond the sea
My heart is gone far, far from me;
And ever on its track will flee
My thoughts, my dreams, beyond the sea.

Beyond the sea, beyond the sea,
The swallow wanders, fast and free.

Oh, happy bird! were I like thee!
I too would fly beyond the sea.
Beyond the sea, beyond the sea
Are kindly hearts and social glee
But here for me they may not be
My heart is gone beyond the sea.

I close with some verses, not taken because of their poetic merit so much as their self confident, inspiring sentiment:

MYT KINGDOM

I am a king, whose kingdom
Mayhap you have not seen.
But it is the happiest country
The north and south between
My loving subjects greet me
Each morning with a kiss.
And in this happy kingdom
No strife or discord is.

Home is this peaceful kingdom
And love the crown I wear.
The king of earth may envy,
But none my throne may share.

Written for the LIGHT OF TRUTH.]

KINGCRAFT, PRIESTCRAFT, AND RELIGION.

G. W. KATES.

These three words represent a holy trinity. At least, they have been supposed to represent holiness, and have caused sufficient bloodshed in efforts to convince the people that divinity is therein embodied to eternally damn them as the incarnation of evil. It is fit time to discuss them because the world is yet so afflicted and progress retarded by them. They are fellow supports. Will the tottering of one undermine the other? That will weaken, at least.

It is true that in the United States kingcraft was destroyed, and priestcraft and religion have thrived since. But free thought has not been destroyed, nor the exercise of reason prevented. The remnants of this trinity would, if possible, fasten bigotry, intolerance, and dogma upon this nation; but having no State help they can not prevent the march of mental and spiritual progress.

The union of a free State and a dogmatic Church is an impossibility, and yet the menace is grave, and the ominous portents call for active zeal to offset. A religious State would necessarily produce a kingly reign. Monarchy is the natural result of priestly rule. A spiritual Pope is born of power and prerogative without a temporal kingdom. A spiritual authority can not possess infallibility without being the controller and source of temporal privilege. Kings and priests are the relics of the ages when humanity was incapable of self-government—when reason had not unfolded, and knowledge of life evolved by revelation and science.

The recognition of divine authority was the only means by which kings and priests could perpetuate a control of human action and belief. The incarnation of divinity in all beings was not a permissible supposition, because of dogmatic dictation that all mankind are created evil as the result of Adam's fall. Being born depraved there could be only certain chosen or elect redeemed for the possibility of sin and made the representatives of God and the mediators between him and the children of earth.

Pure and unadulterated dogma to control the ignorant and superstitious ruled the people during the dark ages of the past, but it is most surprising that any intelligent person of the present should be so misguided.

The boasted freedom and progress made by this nation is likely to undergo a severe strain because of the designs of Pope and priests to plant here a monarchy that religion may have a State recognition.

This Columbian era is to be a trial of the strength of this republic to maintain its separability from Church alliance. If it is true that the Pope issued an encyclical to the effect that "the people of the United States have forfeited all right to rule said republic," and also on or about the date of the Catholic Congress to convene in Chicago, "it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America," then Congress should take most summary action to prevent the possibility of the Catholics in America arming or threatening.

Columbus did not discover North America, and it is very doubtful if he was an actual discoverer of any new country.

Popes, priests, or Church can not claim this fair land upon even the faith of a discoverer being of their faith or under their patronage. The question is who owns it now, and by what toil and sacrifice did they achieve it? As a republic the United States is likely to continue. Its infancy was baptized in blood, but its manhood seeks to perpetuate it in peace; yet would not shrink from any sacrifice. The days of priestcraft are numbered, and with it will go kingcraft from every nation. Humanity has tasted of freedom, and they will not permit any authority on earth not the will of the people.

Vox populi is now *vox Dei*. The idea of God has always been man-made; and so he has created this divine essence into a universal spirit—an immutable and eternal law—and not any longer revered as a personality. Human reason has evolved the religion of nature with a scientific basis, and self salvation has taken the place of vicarious dependence.

Philosophy, science, and religion are evolving. Arts and mechanics advancing with great rapidity adds force to progress. Mental and spiritual foresight and insight add scope to the vision of humanity.

The great car of progress is being engineered by spiritual minds excommunicated from earthly bodies, and the question: "Freed from priestcraft and kingcraft, what are the prospects of a new religion in this country?" is answered by the signs of the times that says: Wise minds are at the helm, and humanity will be unb burdened from hate and selfishness—love will prevail, and religion evolve a scientific Church based on revealed facts and embracing all people as joint heirs of immortality and the saving power of natural law.

Error must fall aside, for truth is mighty and will prevail. Religion will be eliminated from dogma, and the spiritual faculties recognized as the evolved attainments of a people who are sovereign children of an immutable and divine law, and joint heirs of immortality. Peace and prosperity should reign in the physical world, and in the mental and spiritual planes of life, each soul should have loving guidance and perpetual individual sovereignty.

SOUND-THEORY.

(To the Editor of the LIGHT OF TRUTH.)

In your issue of November 19, 1892, I noticed a short item entitled "The Human Ear," taken from the *Journal of Health*. Now, it seems to me, that if they, of the aforesaid journal had been fortunate enough to read Dr. Willford A. Hall's works on the subject of sound, the above article on the working principle of the human ear, would have been worded in a different manner. For any one who runs may see that the old wave-theory of the manner in which sound travels and works upon the human ear, which has been taught in the institutions of learning for the last two thousand and five hundred years, has been overturned, and many of the professors of those institutions now admit that they have taught wrong. I have no objection in writing this other than a desire to assist in spreading the truth.

J. N. PARKER.

Handkerchiefs were made fashionable by the Empress Josephine, who had bad teeth and held a handkerchief before her mouth when she laughed.

Written for the LIGHT OF TRUTH.]

SPIRIT PAINTING.

WILL C. HODGE.

Among the varied forms of spirit manifestations that are now occurring almost everywhere, none are more beautiful than the works of art produced through two very remarkable mediums who are at present located on Park Avenue, Chicago, Ill. Dr. Henry Rodgers and A. Campbell are both fine instruments in the hands of the spirit world for the production of oil paintings, one on canvas and the other on closed slates. The former is not only an excellent slate writer, but through his psychic powers finely executed portraits are produced on canvas that would do credit to any artist, and in a space of time that would discount the efforts of any person in the form. That the work is produced as claimed, and not by the medium, is evidenced by the fact that the artist can at times be plainly seen in materialized form while executing the painting. Mr. Campbell is also a slate writer, and beautiful productions in oil appear upon one of the slates while the message is written upon the other. A most beautiful bouquet of roses which his guides produced for President Jenifer, of the Illinois State Association, led me to make arrangements for a trial of his powers with a view of getting something for myself.

Calling at his rooms at 2 p.m. on a bright sunny day we were invited into the seance-room, which was well lighted, as it faced the street. We sat on opposite sides at a square table which was thoroughly examined, and which contained no shelves, drawers, nor device by which duplicate slates could be concealed, nor were we hypnotized during any part of the time the painting was being produced. We state these facts as there are any number of smart people who know absolutely nothing of the subject, and yet are very ready to glibly describe just how it was done. Two perfectly new slates were cleaned thoroughly and a little clear linseed oil was rubbed over one of the surfaces, after which they were fastened by strong elastic bands, and by request of the medium were held for a few minutes in my lap. We then placed them under the table, the medium and myself each holding one end of the slates, with the disengaged hands on the top of the table. After waiting about twenty minutes without any sign of manifestations, we opened the slates and found them still perfectly clean. Fastening them once more and waiting a few moments, the medium said, I feel the power coming, and he was immediately controlled by the guide, who directed that the slates be laid over a small saucer of paint which was upon the table. This was done, we holding our hands upon the slates while the guide gave words of counsel and encouragement, and offered a short invocation asking the blessing of the higher powers upon the work and upon the instruments of the spirit world everywhere in their efforts to bring the light of the new dispensation to a priest-ridden and creed-bound world. We were then requested to open the slates, and found upon one of the surfaces two messages, one of which contains a lesson that might be profitably studied by doubting, carping critics wherever found. It was written in blue, and was as follows: "Be true unto thyself, then to humanity wilt thou be true. But he that doubteth others in all things, then hath not honesty within himself." We commend this to that class of people who seek to belittle the efforts of others and recommend that they paste it in their hats for daily reading and reflection. The other message in white was written from right to left, requiring the aid of a mirror to read it. Upon the other surface was an artistic and beautiful bouquet of wild roses painted in oil, and which required ten days for the paint to harden. Beside the flowers there are seven distinct faces upon the same surface, and taken altogether is a wonderful and beautiful manifestation of spirit power. No two paintings are alike, and flowers of every kind and hue are produced by the guides of the medium. We would advise all who wish to see something exceedingly fine in the way of mediumship to give a little time to the investigation of this phase, assuring them they will find Mr. Campbell a genial gentleman, as well as a wonderful medium, and we can but think as we pursue our investigations that nothing is impossible with spirit forces when given the conditions.

SIGNS OF THE TIMES. No. 6.

Mr. Berry and Garrett Storms, of Hackensack, N.J., were sent to jail for "desecrating the Sabbath." The charge was that they husked corn on Sunday. They were sent to jail in default of payment of fine. This is the work of religion—this is one of its many "blessings."—Exchange.

But religion has nothing to do with the arrest of these persons, says the State; it is simply a matter of law. Ah, but what has the law to do with the Christian Sabbath, asks Reason, that it should impose upon a portion of its citizens an old custom that is specially forbidden by the Constitution of the United States? A Sunday law is a religious law in that one of the world's many religions is accorded recognition. The Christians' Sabbath is simply a day recognized by Christianity to worship God according to its belief, and has no more a place in State affairs than has the enactment of a State religion. Legislation making Sunday a religious holiday is in direct violation of the Federal Constitution. The State may select one day out of the seven for a day of rest, or it may make every tenth day a holiday, as it was once done in France under a republican government, but that day must be a secular one, not a sectarian holiday. The State can no more enforce the Christians' Sabbath by virtue of right and reason than can, the Federal Government enforce Thanksgiving Day as a religious event. State and national holidays can never be anything else than secular holidays as long as the Federal Constitution remains a secular constitution, and they who append "Christian," or "Jewish," or "Mohammedan" to it are traitors to the land of our birth. This is not a Christian government as some affirm, for this implies a religious government, and all argument in favor of the aforementioned is sophistry. The enforcement of a religious law, which is at present being done by the enforcement of a Sunday law is exercising the pernicious principle of "might is right," and is entirely unconstitutional and in violation of the true American principle: Religious freedom.

OMER.

BEAUTIFUL SENTIMENTS.

An open letter, by Jacob Edson, read by Miss Lucette Webster, teacher of elocution, at Guild Hall, Boston, Nov. 30, 1892, is an expression of the highest spiritual truth summarized in a four-page brief. The same is published for missionary purposes by the Helping Hand, connected with the Boston Spiritual Temple. The following extracts will suffice to show the merits of the brief:

"Friendship in its best sense involves and unfolds love, justice, mercy, and truth; it does not rob Peter to help Paul, or vice versa. We can not love the unlovable, but may befriend and help them, with respectful, kind consideration. Pure gold is seldom found—happy indeed is that man whose love has been so enlightened as to eliminate all hatred, fear, contention, and strife; that can distinguish, in his mind's eye, the sin from the sinner—the crime from the criminal—the king from the man that wears the crown—that can obliterate, dispel, or expunge the sin, through spiritual illumination; and kill the king, the crime, the sin, with kindness, saving the man—giving him time and conditions to repent and reform, to uplift and inspire suffering humanity, and thus accelerate progress in the human race."

"From my standpoint repentance implies more than willingness to forgive and be forgiven; it involves conviction, conversion, and progressive regeneration; it is not so much an act as it is a state, a condition that precedes and produces action; it has to do with our affectional nature—its love element—its motive power to act—to accept and work out our own salvation from fear and trembling through unfolding love—perfect love—which casts out all fear, and demonstrates the sonship of God in the sons of men; such conditioned acceptance and activity is called the new or spiritual birth."

"The kingdom of heaven is within us—its opening up constitutes the journey of life; honesty, worthy motives, and determined perseverance, expressed in life, are essential. A good start is often the key-note to all that follows. Act well your part. Dress and address are essential; dress need not be expensive, but should be becoming and adapted to what we are doing and what we propose to do. There is a happy medium between the sloven and the dude. Good taste is commendable in both spiritual and material architecture—in clothing thought—mind as well as body. Address is more important than supercilious thinkers have conceived. Cultured modulation in voice as well as tone—expression of trained mind, indicate the whereof and wherefor—the origin and destiny, as well as the progress the speaker has made in life."

"We are trinities—like chestnuts, composed of body, soul, and spirit—we have an outside shell or burr, as well as an inner shell or covering, within which is the meat, the eternal truth or soul seeking embodiment, the perfect expression of itself."

"

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2 p.m. Seances begin at 2 p.m. No one admitted after services have begun. Questions may be answered from the spirit side, will be received under these conditions. They must be germane to Spiritualism. 4. Must contain one enquiry only. All personalities must be avoided. 4. The name of the questioner must be attached.

Mrs. A. E. Kirby, Medium

Mrs. J. Clegg, Writer, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. Stowell, Room 7, 200 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday, November 29, 1892.

PROLOGUE.

We are assembled this afternoon that we may learn more of the loved ones who have passed over into the higher realms of life. We come with hungry hearts this afternoon, that they may draw nearer to us and teach us the more perfect way. We love them upon the earth side of life, reach up and out toward them, trying to open wide the door that they may enter and give to us words of love and cheer.

We know that they are as anxious to give us words of love as we are to receive them. And thus our desire is to become so perfect within ourselves that we may be fitted for the loved ones who come from the world beyond.

May we be enabled to purify ourselves in thought. May we all be able to throw kind feelings about us, and may we be inspired to be just to all; just in thought and in deed. And as we desire these lessons to be learned, may we be instructed by them that we may understand better the way that will lead into perfect life.

QUESTIONS AND ANSWERS.

QUESTION.—I am susceptible to influences but cannot come under control. Can the controlling spirit tell what the matter is?

ANSWER.—Friends, oftentimes in entering into the organism of a mortal, we find it very difficult indeed to completely psychologize or hold the instrument. Sometimes we find them very strong of will, and although the spirit who is attempting to gain complete control over them is also strong of will, yet the individual exerts his own will-power to such a degree that it is almost impossible to take full possession, although sometimes we succeed in gaining partial control.

Not being acquainted with this gentleman, we can not tell exactly what is the cause in his case, but we would give him this advice: If he is susceptible to spiritual influence; knows that at times they have taken possession and hold him; if he is waiting to become more unconscious or feels that he must be taken entirely, as it were, out of himself and not know what he does; if this is what he is waiting for, perhaps it is not the will of the spirits to so thoroughly entrance him as to make him entire unconscious. I would advise him to give up to the will of the spirit; to try to set aside doubt and try to do what the spirit impresses upon him, even in his normal condition. He may be placed in a condition that is detrimental to himself in the way of spiritual development. He may have those around him who have strong influence over him, and they may do all they possibly can to interfere with the spirits who are endeavoring to develop and bring him into a higher place spiritually.

To all of you who are mediumistic I would say, when you feel the power of the spirit; when you know that outside of self there is an influence over you, try to submit to it, and when you have submitted, if that which the spirit gives to you, or makes you do, seems right, it will not be so difficult. But I will say, try them and see whether they are more intelligent than yourself; whether they can give you any higher truths than you already have; whether they are enabled to give you higher thoughts and grander views of that which you are so desirous to learn—the spiritual part of yourself and the spiritual life beyond. If you find those who come to you are truthful, honest, and earnest, and that they give you that which is of benefit to you, yield to them and they will be able to take possession of you and you will be an instrument in their hands. Many of you have to thank those who guard and guide you for the conditions in which you are placed at to-day. Many have been put in better places than they would have been without the spirits. Therefore be ever watchful, be very thankful with self, and then you will attract those to you who are truthful, and when you become pure yourselves you need not fear that they will desert you. Oh, friends, we would have you give up all habits that are detrimental, physically. Be careful what you drink, be careful what you eat, and what you say. If you have a habit which does not uplift you, no matter what that habit is, give it up and let the spirits teach you the grander truths of purity.

I feel this brother will by and by better understand the influence around him. I feel there are two conditions which he must try to overcome before the spirits can take full possession. But if he will wait patiently and earnestly, ardently pray that the spirits may uplift and scatter from him all doubt and bring into his life the spirit knowledge and prove to him the power of the spirits from the realms of bliss, he will be apt to come under control.

QUESTION.—Does the guiding knowledge, in controlling the medium, work on the spirit and mind of the instrument, or are they absent from the body?

ANSWER.—I am using this instrument to day to answer your questions. I am acting upon the body only. I have psychologized this instrument and for the time being she is voicing my words to you. This spirit does not leave the body. It is as though she were asleep, and she might, whilst in this sleep, or whilst talking, be enabled to dream, but she would not leave the body. She might be enabled to see views of the spiritual realm, but they would be clairvoyant views. Her spirit would be still in her body. Now, friends, I feel the questioner has a reason for asking this question. I feel a certain fear rests in him, and I would say fear not. The spirits that come to guard and guide you, even to talk through you, would not come to harm you. Many times they give you impressions, and if you would only give heed to these impressions you would always find yourself better for it. If the spirit should leave the body for a short time it would not be detrimental either to the spirit or to the body, but it is often the case. Sometimes when the instrument falls asleep the spirit is allowed to travel a great ways, and is brought back again, and is thus not severed from the body. If that magnetic cord which holds the spiritual to the material, is severed by a shock the body would die, for the tenant has moved out.

QUESTION.—When the spirit is about to pass to spirit life, what is the cause of those long breaths accompanied with sighs from four to five hours before they leave the body entirely?

ANSWER.—My friends, is it but the parting of the physical from the spiritual. Oftentimes, even when the time comes for the spirit's release, the spirit is reluctant to leave the house wherein it has dwelt so long, and even in the young we find it seemingly hard to separate the two. But this is natural. It is one of the laws. The spirit often begins the struggle of freeing itself twenty-four hours before it vacates the body. Have you ever noticed the smile that will light up

the countenance as the last breath is drawn? Then the spirit's eyes are opened, and sees that which it has longed for many, many days. Then they begin to view the friends who have congregated around to accompany them home over there. But these struggles are painless. Death is not pain; death is not suffering. It only seems so. The struggle between the spiritual and the physical is only the breaking of the bonds, or of the powers which have bound the spirit to earth; and as the spirit frees itself the eye of the physical for a moment obtains a clairvoyant view beyond.

QUESTION.—What has astrology to do with human life, considered from a spirit point of view? Denne astrology.

ANSWER.—Astrology, as I understand it, pertains to the planetary system. Each one of you are affected more or less by the planets. To-day each one of you feel oppressed because of the dull and heavy atmosphere which surrounds you. But I do not hold, as many, that the planet under which you are born rules you throughout this earth life. I do not understand all of astrology, but the astrologists believe that we are ruled entirely by the planets. They also believe that you will become very wise under the planet under which you were born, if you study that planet. Now, friends, I do not believe this. Each one of you are born under certain conditions, physically, and you can never escape these conditions. You were born in certain environments, and partake thereof. You may have been born under the planet Jupiter, or under the planet Mars. You may belong to a great many other planets; you may in course of time draw nearer and nearer to the most perfect of lives, but the planet has nothing to do with it whatever. You are subject to the conditions surrounding you.

QUESTION.—Are haunted houses necessarily the scene of some crime?

ANSWER.—Not always, friends. Haunted houses are haunted by different spirits. Sometimes after living a long time in one place a liberated spirit will desire to visit again the old home, and they stay. Friends, the love which surrounded them here may attract them, and I am sorry to say that sometimes the life that surrounds the spirits here draws them back to earth in such a way that they stay continually about the scenes which they love. Not seeming to recognize that it is possible for them to leave the earth plane or the home surroundings—especially the mother, who has passed out and left the little ones, will come again and again into that house making noises to attract attention that she may give messages to those she loves. She may not be there continually, but she will return at intervals. Again, a mortal will hide away a treasure in the home or have a secret, and in spirit will return to reveal that secret, which will be of value to some one in earth life. And, wherever one commits suicide, or wherever there has been a murder, we find the spirit attracted. But it does not follow that this is always the case. Many times love carries them back. It is sorrowful, indeed, to see spirits returning, knocking at the door, as it were, to tell that which holds them. Thus if you know of a haunted house, you can try to liberate the spirit that it may go rejoicing, and not be brought back again.

Friends, this ends the questions, but I see rising in the hearts of many here other questions, and I would say bring them, we will do the best we can for you. I do not say that which I tell you is infallible. There are many wiser spirits than I; there are many who lived longer in the spirit side of life, but I am trying to fill my mission; I am trying to teach the truth as I understand it, but I come back to tell you that that which you call God—that which has been pictured to you as an unjust God does not exist. There is no God of wrath; there is only one supreme spirit which encompasses each and every one of you, and of which all of you are a part, and as you live up to your highest, you draw nearer and nearer to this great divine source of life and love.

SPIRIT MESSAGES.

James Howard

Passed away on the Ohio River, Louisville, Ky. I was going over the river in a ferryboat with a horse and buggy, and the horse backed right off, and the spirit left the body. I have a host of friends in Louisville who will be glad to hear from me. I am glad to come, and as soon as I understand better how to work through the medium I will come personally and tell you something of my career in spirit life—things very interesting and instructive to you.

Charles Ortman.

The young man desires to send his love to his mother and desires her to know that he was here this afternoon, and will come to her soon. He lived in the eastern part of the city, Pendleton, and met his death by accident.

John Healy.

I am more than glad to be able to come this afternoon and express my thoughts to you. I passed out of this life under peculiar circumstances. There were many who supposed that my taking away was not accidental, but, my friends, I am desirous of saying to you this afternoon that it was an accident. I left my wife, expecting to return in a few moments, but on my way the thought entered my mind to bathe. I went into the water and was taken with cramps and drowned. Not returning home as they expected, a search was commenced and my body found. I was there when my body was carried to my home, and the anguish of the moment I shall never forget. My wife was broken-hearted, not knowing the nearness of her loved one. But my work on earth was done, and now I can but return from the spirit side of life and address a few words of comfort to those who love me. I would send my love to my wife and children, also to my father and mother. It was an accident, and I still know all that is passing in the earth plane. There is a friend of mine who is on this side at this time, and knows of the circumstances, and I am only too glad to be enabled to speak here and will say I thank him for the help he has given the spirit to come and address you this afternoon. I am from La Grange, Ind.

Jonathan Lyons.

Good afternoon, friends, I am here, and I look over this assembly and see many faces I knew in earth life. I am glad I can return and voice my love to you this afternoon. Seven that are near and dear to me linger in the earth life. And I know that they understand something of this great grand truth, and yet how little they do know in reality. Tell them, although I passed out suddenly, no one expecting me to go at that time, yet I had fulfilled my mission, and I return bringing love to them. I am from this city.

Samuel Vault.

I am here, why, in fact, I have never been far away. And mother, I heard you, I heard you say, "Why don't my loved one come to give me a message?" so I will come now, and I will say to you I am by your side day by day. The boys are with me, but I want you and our daughter to know that whatever comes in your life, is but a lesson that you must learn, and that it will draw you closer and closer to the spirit realm. I know the sadness that overshadows you and I bring the loved ones with me this afternoon, and I would have you to know that we are together, and I would have you, when you leave this place, know that never, never again will I or the children draw far from you. I am your husband, Samuel Vault, of Cumminsville, this city. You requested those gone before to come here, and now I come.

Rachel Allen.

I am desirous of sending my love to my daughter in Clinton, Iowa. I passed out some time since, it seems to me as though it must have been fully ten years ago. It may have been longer, I can not give the exact date, as time seems to go so rapidly on the spirit side of life. I want my daughter to know that her mother lives, I want her to understand that I am with her every day or so. I mean by that I am not away a very long time at any one time. How strange it is that we who have passed through the change called death, can return in this way. I must thank the control of this lady for permitting me to come.

Robert Curtis.

I am glad to be on the earth. I feel to rejoice that the change called death is but a birth into a higher life of a broader existence. I am very positive in my way of thinking when upon the earth plane. Yet, I did not realize the truth; I could not have been brought to believe it. I thought that when I passed out of the body I should go either to hell or heaven, and being in this condition, whatever it might have been, could never again return to this life. But I am here and I have watched through many years the uprising and down-fall of many of those whom I loved, and I desire to send a loved message to one of my relatives whom I will call Zach. I shall say to him, be careful; care for yourself, and guard well your way for your days upon this earth are numbered. You will walk with me before long on the spirit side of life, and I will try to guard and guide you as best I can through the remainder of your earth life. I lived in West Virginia, part of my life, and the other part in Richmond, Va. I passed out in Richmond, Va.

Lee and Rosa Thompson.

Carry my love to the loved ones at home. Tell them I was here this afternoon, and am with them every day. I am glad that the door is wide open and I can enter into all their joys and help them bear their sorrows. I come and try, oftentimes, to make them understand, and I thank you, my friend, for the many loved messages that you have given to them. A lady in the audience will carry the messages to mother and father, and one other—the one who stays by my side and around whom my spirit oftentimes lingers in love and gratefulness. I am from Socialville, O.

MESSAGES THROUGH MR. H. W. ARCHER.

John Wolfe.

His wife will be glad to hear from him; also his daughter, Mrs. Joseph Gaston, Joplin, Missouri. He brings with him a cane, a very singular cane, a very large one, with a crook; one of the old-fashioned canes, and it is covered with pieces of silver—hearts and dots and dashes, all around. He is an advanced spirit, and is desirous of coming in connection with his loved ones. He is from Washington, D. C.

George Merrill.

Of 176th Regiment, Company G., of New York, says that he passed out under very painful circumstances. He starved to death in Libby Prison in 1865. He wants to send kind greetings to his sister, Mrs. Sherwood, of Duluth, Minn.

Gertie, Lydia, and Maggie Bronnenberg.

They are working for this circle, and are trying to do what they can to get people interested in our work here. They are from Chesterfield, Ind., and send love to their parents there. These spirits are well known, and will be very gratefully received by many people from their part of the country.

Edward J. Gardner.

Comes with sunbeams from C. B. E., says he has just left his son Edgar in Brooklyn. He comes from Josie with love to Charlie. Also says that she is better and the spirits are helping her greatly. (Recognized.)

Althadine Smith.

And her control, Althea. This spirit suffered a long time after passing out. She says she was murdered by her husband. She brings kind greetings, and sends love to Mrs. Wright, of Cleveland.

George Thomas.

Of Cleveland, comes to his brother, Charles Thomas.

Helen Emmons.

A little Indian girl named Wauseta comes in with Helen who desires to tell her mamma that they are with her at the home and are doing all they can to aid in her development. Horus is with us. To Mr. and Mrs. Emmons, of Mendon, Mich.

Mrs. Annie Boyley.

A very handsome woman desires me to say that while suffering with a fever she cut her throat. She left a little child six weeks old, and she desires to say to her husband, Henry Boyley, that she has advanced, and that since she left the earth plane she has become a bright and noble spirit, one who is doing a great work. She thanks him for what he has done, especially lately. He will understand this. She lived in a little frame house just outside of Vanceburg, Ky.

Henry Thiese.

I also passed out under very unpleasant circumstances. I was a young man on the earth plane, a silver-plater—electroplating was my business. The trouble which killed me was caused by inhaling deadly fumes. I would like to send word to my friends in Akron, O. My father's name is August Thiese. I also send this message to my dear mother, brothers, and sisters Frankie, Susie, Katie, and Willie. There is a great deal I would like to say to my people, and I shall as soon as opportunity presents, but I can not use this medium as I would like. I would like to communicate with my mother, and as soon as she can I would like her to visit a medium that I may have the privilege of coming.

George and Will McPike.

George said he was rather wild when here, not wicked. He died by his own hand. He says he now sees things in a different light, and is often in the home of his friends. His brother, Will, was suffocated in a well. It seems he was cleaning this well. Several men descended into the well to clean it, but they were partly suffocated and came up to the surface again. Then he descended and was suffocated in the well. He says tell grandfather he often thinks of what he used to tell him about spirits. He used to laugh about spirits coming back. His grandfather is Dr. Crane, St. Helena, California.

Geo. St. Clair.

A very handsome spirit comes in and says, say that George is here and is glad the baby is getting so fat. The baby's name is Bennie. To his mother, Mrs. St. Clair, Robbins, Tenn.

Dick Johnson.

Tell Tom Barnett that Dick is here and knows a good deal about Spiritualism now, and is there in the work, Especially to Mrs. Barnett of Indianapolis, Ind.

Mortimer Wright.

Comes with his father to friends in Whitewater, Wis., and especially thanks Mr. Morris Pratt for the work he has done in advancing the cause.

The Progressive Lyceum.

Opening Song.

AIR—"Cecilia Fountain."

1. Oh ye who once were mortals
Enrobed like us in clay,
Came down from heaven's blue meadows
And be with us to-day.
Instruct us, loving angels,
The way your glory came
And wreath about our foreheads
Truth's glowing ring of flame.
2. Bring down a breath from Eden,
And let us breathe it in,
Till its surpassing sweetness
Makes us forget to sin:
Our hearts are reaching upward
Like singing larks in Spring,
And every soul is willing
To learn the truths you bring.
3. Come down, oh, blessed angels,
Make earth and heaven one,
And when our paths are shadowed
Be ye our rising sun:
Unfold us in God's wisdom,
His beauty and his love—
And may the earth life fit us
To be like you above.

Silver Chain Recitation.

O Angel of Love!
Dwell in our bosom as the dove of innocence.

O Angel of Wisdom!
Enlighten our understandings with the beauties thou dost unfold from spiritual affections.

O Angel of Justice!

Balance our forces of character to equalize the blessings of simplicity.

O Angel of Mercy!

Teach us charity and forgiveness, and breathe on us the heavenly spirit of sympathy for the suffering.

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CINCINNATI, - - SATURDAY, DECEMBER 10, 1892

THE LIGHT OF TRUTH can well undertake to vouch for the bona-fides of its many advertising patrons, which are fair and honest, and whose trade and favor are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns any advertising interests whom they have proved to be dishonest or untrustworthy.

When the post-office address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

National Spiritualists meet every Tuesday evening, in order to insure prompt insertion of their names on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected MSS will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.

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LED TO THE LIGHT.

The publisher of the LIGHT OF TRUTH has secured from Hudson Tuttle the manuscript of a story with the above title, which will run through this paper for several months. For intense interest of plot it challenges comparison with the most highly wrought fiction, and at the same time gives profound explanation of the most mysterious psychic phenomena. It is a thrilling tale of honest purpose struggling against the environment of education, social position, and domestic relations; of the outcropping of hereditary taints, and certainty of the stream of life bearing ancestral sins to remote generations in whom they appear as inexplicable criminality. Into the narrative is woven a discussion of the laws of heredity; the theory of evolution and its spiritual aspect, and of nearly every phase of mediumship, both the false and the true. The characters are silhouetted against a black background of infamous purposes and revolting crime; and the moral of the story is not only to show how its hero was led, but to lead the reader also to the light.

Extra large editions of all the numbers containing this remarkable story will be published, but we can not anticipate the demand in that manner and the only certain way to receive all the numbers is to subscribe now.

The LIGHT OF TRUTH offers attractions found in no other publication. It is unique in the field it occupies, and a mirror of the best thought in the most advanced fields of research. Reports of Lectures, contributions from the ablest writers in America and Europe; a Woman's Club; a department devoted to the Progressive Lyceum; a Free Circle giving messages from departed friends, and editorials, with carefully gathered reports of societies, and movements of lecturers are its leading attractions.

Those of our delinquent subscribers who desire to obtain this series must renew their subscriptions forthwith, or we will be compelled to stop their paper, as our subscription list is fast increasing and we must make room in our mailing department for the additional names. The tag on the wrapper indicates time of expiration.

THE INFAMY OF VACCINATION.

The practice of injecting smallpox into the blood of children "to prevent" smallpox is soon to be enforced again in the schools where the law is compulsory. The Buffalo News says: "Physicians will visit the schools, and such of the children as prefer it may be vaccinated by their family physicians, but in all cases the physician will be required to furnish the health department with a certificate, showing the child's name, age, etc., and the date of vaccination."

The objection to vaccination is the compulsory feature. If it is true, the person so believing ought to have the right to test it personally, but that right should not imply that others must be bound by it. Nobody can attest that vaccination ever prevented a single case of smallpox. Such an assertion is equivalent to declaring that a man is "prevented" from drowning because there is a bridge whereby he can walk over a stream of water. Health Commissioner Wende, of Buffalo, is quoted as follows: "When in Europe I found that in the German Empire, where vaccination is universal and compulsory, smallpox is unknown except where isolated cases are imported." Very many instances can be cited to prove that this reasoning is fallacious. Dr. Epps, who vaccinated upwards of 120,000 persons and who was connected with the Jenner Institute for many years, said: "The vaccine virus is neither antidote nor corrigent, nor does it neutralize the smallpox. Nobody has the right to transplant such a mischievous poison on compulsion into the life of a child."

As to the preventive nature of vaccination it is well known that during the Boston epidemic of 1872, 3, out of 3,187 cases of smallpox 1,045 died, and in Germany during the previous year there were 124,948 deaths from smallpox. According to the Encyclopedia Britannica out of 6,533 admissions to the Eastern Metropolitan Hospital in England from 1871 to the end of 1878, 4,283 had vaccination marks, 793 had no marks although vaccinated, and 1,477 were unvaccinated, or a proportion of 29 per cent. unvaccinated. In pre-vaccination times the mortality was 15.8 per cent. The mortality since 1870 in English and American hospitals has been 18.5 percent.

It would be hard for the vaccination exponents to make out a case in favor of the theory, and in time it will be classified amongst the other barbarous methods of medical science so-called, which have been discarded.

The first thing to be done is to make the process non-compulsory, then if fanatics want to be inoculated, well and good.

The prevention of smallpox is the same as the prevention of typhoid fever and other zymotic diseases. Education in this line ought to be a knowledge of proper sanitary laws. Impure air and food, bad habits, and all the violations of one's being bring about a corresponding effect sooner or later in man's organism. In this condition he is no match for an epidemic. Bath tubs are better than vaccine virus, and clean food and warm clothing are better than doctors. It is to be hoped that sumptuary laws regulating this beastly practice will be repealed, and the people no longer subjected to a tyranny as ignorant as it is baseless.

PROGRESS IN MORALS.

After the incessant, ever-repeated cry that the world is going bad, crime increasing, and all because the creedal religions are neglected, it is refreshing to read such sentiments as the following from a publication as influential as the American Journal of Politics:

"We need to study history in its reality and not as it often appears in the tinted colors of the imagination. Such study would tend to correct many of our false impressions regarding the relative condition of the race in the past as compared with its condition to-day. Light has come into the world and is surely, though slowly, driving out the darkness whether men acknowledge it or not. The so-called "good old times" that we often hear about are considerable of an illusion—at least in many ways. The public conscience, which is but the aggregate of the individual conscience, is far more tender now than it was a generation ago. Men, high in public favor and public confidence, did things that to-day would bring them under the severest condemnation and into disgrace. I venture the assertion, and that without fear of successful contradiction, that at no time in the history of this country within the century has the moral standing of our public men averaged so high as it does to-day."

National conscience can not be more nor less than the sum of the conscience of the individuals that compose it. There was a time when that national conscience was regarded as a laudable occupation, and slavery as a condition sanctioned by religion. Now war is regarded as the last resort, and slavery has been relegated to the brutalities of the past. There was a time, not many years ago, when the English code punished with death nearly every offense. Drawing, quartering, gibbeting, burning, and unnumbered cruel devices of torture were looked on by the people with stolid indifference or with eager curiosity. Such punishments would not be tolerated for a moment at the present time. An instance of brutal cruelty, like suspension by the thumbs, is heralded through the press in terms of execration.

Oh, the world is growing good,
And the right is understood,
And our little lives are full of brilliant chances;
Martyr's have not died in vain,
And we chant a glad refrain
As we follow Truth wherever she advances.

DODGED WOMAN SUFFRAGE.

The findings of a great convention sometimes equal—in the volume of their stupidity—the inscrutable findings of a petit jury.

The National Grange, which has recently held a convention in Concord, N. H., has dodged the question of Woman Suffrage with the same asinine stupidity that characterized the People's Party national convention in dealing with the matter; i. e., relegating it to the State granges. One of the delegates, D. W. Working, of Colorado, introduced a resolution that woman shall stand upon an equality with man, and that the right to vote shall not be confined to one sex, but based upon intelligence. The resolution was debated pro and con and finally referred by a vote of 25 to 23.

It is a pity that men can not get together and deliberate upon matters of national weal without exhibiting so much cowardice in treating upon one of the most important phases of the coming regime. Perhaps these gentlemen will live long enough to learn that their petty notions about the readiness of the country to favor the common law, right of woman to the ballot, have no weight with the great body of people who like justice better than policy.

Woman suffrage is only a question of time, and very short time, too, and the few members of the National Grange who are attempting to delay it by haggling about proprieties, had best turn front, march with the procession or be crushed by it. The intellectual warts who supported the motion to refer are J. B. Long, of Texas; J. D. Clardy, of Kentucky; N. J. Bachelder, of New Hampshire; G. A. Bowen, of Connecticut; and the Southern members who expressed themselves as not ready to favor woman suffrage.

A Novel and Successful Thanksgiving Scheme.

As a means of introducing practical charity and solving the problem of caring for the poor of our cities, the custom of having school children bring trifles in the way of provisions to their schools at stated times, seems to answer the whole matter. There are at least two cities that have encouraged this custom and reaped benefits, surpassing all expectations during the recent Thanksgiving holiday.

The school children of Norwich, Conn., a city numbering about 20,000 inhabitants, contributed a half-dozen wagon loads of vegetables, canned goods, pastry, provisions, meat, etc., and there was not a hungry man, woman, or child in the city that day, and a sufficiency was left to keep the worthy poor in food for some time to come.

St. Paul, too, has had a practical illustration of the old adage, "It is more blessed to give than to receive." For three days prior to the 24th of November the school children gave enough provisions to last the 2,000 poor of that city all winter, th: dispatches stating that the forty-three schools in the city provided 172 immense wagon loads of clothing and eatables for distribution. This is more than the city has given before in three years. The idea is to invite each little one to bring from home whatever can be spared and carried conveniently, if nothing more than a few potatoes, a turnip, a piece of meat or cloth—anything that can be made available by numerous additions of like character.

As a means of alleviating poverty, and at the same time eliminating the necessity for large drains upon municipal finances, this is the best that has yet appeared and might be tried with profit throughout the country.

A THREATENING DEMAND.

At the conference in New York of leaders in the Catholic Church, as reported in the Cincinnati Enquirer, the subject of parochial schools was not the most momentous, but "there is a likelihood that following the discussion of the matter by the archbishops, Mgr. Satolli may be induced to bring it to a crisis by reporting to the Vatican that after the inauguration of Grover Cleveland, steps should be taken looking to the appointment of a Papal Legate to Washington. I believe that no international complications can possibly grow out of such action."

If such demand is made, the government has but one course to preserve the respect of every true American citizen, that of its pre-emptive denial. To grant it would be treachery to the freedom. The Vatican is not recognized as a temporal power, and for our government to do so would be an insult offered deliberately and causelessly to Italy.

JAMES BURNS.

This indefatigable worker who has for almost a generation kept Spiritualism to the front in England, peculiarly has received small reward. His noble wife and his two devoted sons have given their lives also in sustaining the Medium and Haymarket. It is lamentable after this persistent struggle that he should be forced to publish the following card in his paper:

"After thirty years' labor in the cause of Spiritualism, and the sacrifice of all the means I became possessed of in that time, I am loaded with heavy liabilities which it devolves on me to work off by every means in my power. I invite Friends of Progress to keep me busy, that my labors may, at the same time, contribute to the spread of saving knowledge and the lightening of these public debts of the cause."

He thus proposes, by outside labor, to procure means to pay off debts incurred and continue his paper. He will give phrenological delineations, instruct classes in psychometry, lecture on Spiritualism, etc. Such devotion ought to receive unbounded reward.

CHRISTMAS NUMBER.

We intend that every number of the LIGHT OF TRUTH shall be as good as we can make it, but we have determined to make our Christmas number exceed even the high-water mark of the flood tide.

We shall have brilliant articles from representative writers and a story expressly written for Christmas reading, aside from the usual contents. The subscriptions which come rolling in assure us that our efforts to make a spiritual journal, conducted in the spirit of Spiritualism, are appreciated, and encourages us in the effort to still further improvements. The Christmas number will be a gem.

MYRA F. PAINE'S LYCEUM MANUAL, which was given an extended review in our last issue, seems to meet with general approval, as it is a very interesting as well as instructive little book. It is not only a manual for children, but adults can find much in it to appease their spiritual appetites. It embodies many spiritual truths that are constantly being sought after, and will serve as an instructor for inquirers or investigators just coming into the ranks. They are only 10 cents each. Address Myra F. Paine, Painesville, Ohio.

IT IS PROPOSED by the French Academy of Science to present a substantial testimonial to M. Pasteur on December 27th, the seventieth anniversary of his birth. The French can bestow no honor on the famous scientist that will not reflect more upon themselves than upon him. No man, perhaps, in this generation has done more in the field of applied science than M. Pasteur and the advancement of science, due in great part to his patience, care, and skill, forms his grandest monument.

THE UTILITY OF THE PHONOGRAPH is becoming more and more apparent. The latest scheme is that of Mr. W. A. Church, manager of the World's Fair Musical Palace Co., who proposes to arrange a system of long-distance telephones and telegraphs by means of which persons in the various cities throughout the country may listen to the music at the Columbian Exposition. Verily, the Puritans, who, through excessive piety and love of Jesus, hanged mediums and made blue laws would find it hard to get around these piping times.

Written for the LIGHT OF TRUTH.]

THE POETRY OF NATURE.

BERTHA J. FRENCH.

"He who has no inward beauty none perceive, though all around is beautiful." But to the receptive, harmonized soul nature is a poet, painter, and musician. At her knee, like a little child, he learns to babble the "fairy tales of science;" her poetic inspiration surges his being until the highest aspirations of his soul sing words of the most musical rhythm; he loses his material self, and his spirit slips into the nirvana of nature. Every flower that lifts its sweet lips to the caressing breeze; the stars that sing golden songs of infinity as they swing through space; the whispering trees; the tinkling brook; the blue web of sky bending to clasp the aspiring earth; the fairy clouds whose draperies of feathery gold assume myriad fantastic shapes—all these symbols of nature become to him a divine language in which he reads the thoughts of the infinite. To absorb the poetry of nature we must be absorbed by nature.

"We must become a part of the wind that dapples the bush grass;
The tide that creeps with coolness to its roots;
The thin-winged swallow skating on the air."

To do this we must be alone with nature. Let us select a dreamy summer's day, then "at ease reclining on nature's velvet lining" of green grass, we throw open the door of our senses to the perfumed air, to the wealth of earth and sky. But how rarely we do this, when we leave city dust for sylvan solitude, and why must we always drag with us our artificial accoutrements? The novel, the fishing tackle, the gun, the gay picnic party, in fact, have what is commonly called "a jolly good time," which indeed is desirable and commendable at intervals, but constant society is not conducive to the winning of the muse, for Burns tells us: "The muse nae poet ever found her till by himself learned to wander aroon some trodden burns meander."

YES; Homer beside the Archipelago; Gray in the solemn solitude of Stoke Pogis drinking, in the inspiration that is poured forth in his peerless Elegy; Milton, midst the fields of Horton; Wordsworth wandering beside peaceful English lakes; Tennyson "exempt from public haunt in his breezy island home;" Scott inspired by Scotland's picturesque beauty; Whittier melodizing homely New England scenes; Lowell, Longfellow, Holland, and Emerson, America's sweetest singers, have all drunk their inspiration warm from nature's heart. And was it not beside the banks of the lonely Avon that the "king of all singers" sang songs that "will echo till the last syllable of recording time?"

The silvery spray of these fountains of poetry rippling 'mid the prose of life may be imbibed by the multitude according to their capacity to receive. Does there live the one so mentally blinded that he sees no poetry in nature? No art in poetry? That person is surely an anomaly, whose only sentiment is—when gazing on a magnificent tree that bears imprisoned in its dancing leaves and glossy bark the storm and sunshine of a century's changing seasons—"I wonder how much timber that ere tree would make?"

NICOL JARVIE was one of these hyper-prosaical creatures whose poetic inspiration was dormant. Sailing down Loch Lomond he saw not the ravishing beauty. The loch gemmed with wooded islands that seemed to sail in living beauty upon the translucent waters, encircled by spangling banks of emerald green, tapestried with trees and flowers and clinging vines. He saw not the harmony of color, the wonderful lights and shades. He merely remarked: "The loch ought to be drained, leaving a small strip in the middle for coal barges to sail up and down."

In every soul lies the germ of poetry, though oftentimes it may be a dormant germ, as in the case of Nicol Jarvie. The awakener is the mother of poetry—nature. We must look at her as at a picture; we must bring our whole individuality to the contemplation; we must form the power of contrast; we must contrast the blue and white and gold of the sky with the brown of the hills, the green of trees and shrubs; we must

train our eye to her subtle changes. For instance, what a charming sight it is to watch the sky daintily throw o'er her sunny tresses a veil of silvery haze, as if honoring her bridal with the earth, or when the sun flashes his adieu o'er the western sky in bars of lilac and gold.

How important is the mission of the poet. What would this earth be without its garniture of grass and flowers? It would be a brown old shell. The mental world would be even more dreary

News from Correspondents

Brooklyn, N. Y.

An increasing interest and practical good results are the characteristics of meetings of the Brooklyn Spiritualists at Bradbury Hall, 290 Fulton Street. During the past month we have been highly favored. Mrs. Abbie N. Burnham, of Boston, has occupied the rostrum of the Brooklyn Spiritual Association, Sunday afternoons and evenings. Our burdens have been lightened, our faith has been strengthened, and our hearts have been made glad by her ministrations. Our respect, love, and best wishes will follow her wherever she may roam. Walter Howell will be with us in December, to be followed by Mrs. Ida P. A. Whitlock in January.

Mrs. Stoddard Gray and her son, of New York, will give a series of seances for materialization at the parlors of the association, beginning December 1st.

The circle of our resident medium, Mrs. L. A. Ormstead, which are also held at the association rooms every Wednesday evening, are largely attended, and have proven an important factor in drawing very many to an investigation of and to a conversion to the facts of Spiritualism.

The Saturday night conference is in keeping with its name, truly a "progressive" conference. Under the able and thoughtful guidance of the president, W. Wines Sargent, it has taken on a high character. By a careful selection of appropriate subjects, as well as a preparation to properly deal with the same by such as are assigned to their discussion, it is developing into a means to progressive knowledge in the philosophy and ethics of our religion, and is attracting the attention of thinking people. The fact that there are so many expressions from those who are not as yet of our faith, but whose faces are becoming familiar at the meetings of the conference and of the association in regard to the pleasure and profit which they are deriving from these means; and also another fact that we can see all about us converts to the truths of Spiritualism, is greatly encouraging to those who have maintained them through so much evil report and wanton misrepresentation.

"How can we make it manifest to public recognition that ours is a superior religion," was the subject for consideration on last Saturday evening, November 20th. Dr. Weeks, Mr. Jeffries, and Walter Howell were the principal speakers. This indicates the character of the subjects which are occupying the thought of the conference. Were it possible that every succeeding meeting of not only this, but all the spiritual meetings to which the public have access, could be like this one, the day of public recognition of the superiority of our religion would be greatly hastened.

Too long has the sacred cause of Spiritualism suffered reproach and not wholly unmerited ridicule, because some well-meaning, but injudicious advocate, has introduced undeveloped mediums or a character incapable of accomplishing the slightest good to anyone, mortal or spirit, into our public meetings. There is a proper place for everything, and if we expect the public to recognize any merit in our philosophy and phenomena, public meetings must be conducted with the highest regard for order and decency. But too often has the cause been hindered in the house of its indiscreet friends. There are many who have been Spiritualists (so they say) for forty years who want converting. They are Spiritualists only, and are no better for the smattering of truth which they have attained than the most benighted Christian, if as good. Such Spiritualists need to be "set upon," kindly, yet firmly, or the day when the public will openly acknowledge that there is a greater nobility in our religion than in the fast crumbling religions of superstition, ignorance, and fear, will be put off farther and farther.

Is not the day at hand when Spiritualists should organize upon some brief, clear statement of such ethics as they can demonstrate by reason and phenomena to be facts. Should not we begin to separate the tares from the wheat, establish private circles under competent and approved heads; sustain only the highest class of public meetings where, through fully developed media, our phenomena and philosophy may be promulgated? These means, together with a wide circulation of spiritual literature, and a personal connection of our lives and best efforts to this grand work, with the aid which the spirit world is always ready to bestow, will soon unite the better elements of society who largely believe in our philosophy, but who are now holding themselves aloof, and so place our beloved cause of truth and righteousness before the world that they will the sooner recognize the superiority of our religion. Public recognition is not essential to prove the truths which we profess to be truths, yet it is a desideratum.

May it be the earnest desire and purpose of everyone to whom this light has come to so live and shine with all spiritual graces that they may not hinder, but hasten the day when the world shall have thrown off its bonds of doubt, superstition, ignorance, and shall know the peace and joy which comes through that knowledge which transcends all purely human accomplishment.

S. S. G., Sec'y.

Memorial services, conducted by Mr. Westfall, held in remembrance of the eminent Spiritualists and exponents of the doctrine of Spiritualism, Dr. Charles E. Blake, at his residence, 451 Franklin Avenue, Brooklyn, N. Y., on Sunday last. An elegy of the doctor was pronounced by that eminent light of Spiritualism, Mrs. Stinson Smith, mother-in-law of Mr. Mark (Brick) Pomeroy, as the initial step of the service. Mrs. Smith spoke with a pathos and eloquence which held her auditors in wrapt attention. The special tenets of those who believe that the world of spirits is ever present with us were described with admirable lucidity and the peculiar beauties of our belief received a most touching and poetic exposition in her address.

Mrs. Kirk next read a poem of great beauty, transmitted to her in a trance state from the spirit land.

Mr. Wyman next made an interesting address.

Then Mrs. Blake, the widow of Dr. Blake, and a Spiritualist of distinction, gave some very remarkable and convincing tests, which were acknowledged as being absolutely correct in the minutest particular by those to whom she addressed her questions.

The spacious parlors of the late Dr. Blake were crowded to completion, and floral decorations were superb and arranged in perfect taste.

OLD SUBSCRIBER.

The reception given to Mrs. Abbie N. Burnham of Boston at Bradbury Hall by The Brooklyn Spiritual Association on Tuesday Evening, November 26th was an enjoyable affair. The severe storm of sleet and snow prevented many being present, who otherwise would have been on that occasion. It was an opportunity given for the expression of appreciation of her work in behalf of the Association during the month's engagement. Many kind expressions were given, and among them those of Mr. W. Wines Sargent, which we feel have more than a personal or local significance in the cause of Spiritualism, as well as complimentary to Mrs. Burnham. He said as follows: "It gives me a great pleasure at this time and on this occasion to compliment and commend Mrs. Abbie N. Burnham's labor with us during the past month. The Spiritualistic theme is now a prominent one in the minds of advanced civilized people; playing its part, which is a major one, in scientific research, in the sifting and analyzing of histories, whether of man, of beast or of the cosmos. It is now more pronounced than ever before, in enunciating the ethics which legitimately come from modern spirit interpretation of the human existence—social status—culture of the mind—purifying and refining of the heart's desires and emotions—the proper relationship between and conduct of mankind. These characterize the spirit of Spiritualism to-day."

Spiritual literature is rich with grand thoughts expressed by exanimate intelligences, through entranced speakers thoughts, however, which need to be woven into the fabric of human life and experience. I feel that the weaving shall be most efficiently done the next one or two decades, by the semi-conscious inspired speakers, who thrust the shuttle through the meshes of human yearnings, sufferings and woe, and illuminate the life with golden threads of Spiritual truth and joy. This is the chosen method of Mrs. Burnham's workers and the character of their work. I feel to be greatly benefited by her ministrations here the past month, and that all who have listened to her inspirations, are better prepared for the conflict of life than before them."

Our platform will be occupied this month by Walter Howell and Mrs. Ida P. A. Whitlock, and we intend to continue the season with the best talent obtainable. Yours fraternally.

A. G. MACDONALD, President.

C. H. NOURSE, Secretary.

East Aurora, N. Y.

Mrs. A. M. Gladig finished her present engagement with us on the 18th of November. Her work has been sandwiched in between Buffalo meetings, where she was filling a regular engagement for the months of September, and October. She has been greeted, on the occasion of each lecture, with overflowing houses, and many were turned away, unable to gain even standing-room in the hall.

Soul-stirring invocations were given at the opening of

each meeting, and congregational singing, generally participated in by those present assisted in creating harmonious conditions, and in bringing the audience in rapport with the speaker.

Her guides answered the questions presented, in a manner that was generally very gratifying and satisfactory, and although while an occasional utterance seemed a little radical, and no doubt more especially so to those who believe in direct inspiration of the Bible, and who hold to the orthodox idea of God and the trinity. Still people are in this enlightened age beginning to take more rational views on religious questions than heretofore, and are willing to hear, and give consideration to ideas that do not happen to be in exact harmony with preconceived opinions. To weigh the arguments, reserving decision thereon, until mental digestion shall have dissected and classified the thoughts under consideration, so that they can be correctly labelled as truth or error.

The audiences were mixed ones, including many professed Christians, but we believe the subject matter of the discourses was generally accepted in the spirit indicated above.

The arguments in support of our philosophy were clear, clean cut, and concise, and their presentation was so inter-blended with the beautiful, the pathetic, and the emotional, as to reach harmonic cords of sympathy, which at times manifested its potency in tears.

Besides the after lecture seances for psychometric readings, spirit-communications, etc., we were favored with special meetings for manifestations, one of which was particularly impressive.

On this occasion, the guides selected a young lady from the audience (who had not been identified with Spiritualism in any way previous to Mrs. Gladig's recent visit here), invited her to a seat on the platform and told her that she was to be developed as a public speaker, and an advocate of Spiritualism. That she had been selected by the angel world to become the successor of Mrs. Gladig, who must soon finish her labors in the cause, and whose mantle must fall upon another, and that a little later in the evening she (the young lady) would be expected to address the audience. The young lady took her seat as invited (and, as she afterwards related, under some influence which she could hardly resist).

The guides then invoked blessings, and angelic influences, and proceeded with what might perhaps properly be called an ordination service, and after Mrs. Gladig ceased speaking, and was seated, the young lady became entranced, and spoke for several minutes, giving descriptions, personations, etc. Her language while under control was excellent, her delivery always graceful, her descriptions beautiful, and altogether the occasion created a marked sensation upon those present.

The fact that such manifestations should come before a public audience, through one who had given practically no attention to development, seemed remarkable indeed, even to old Spiritualists, and teaches us that the angel world is alive to the interest of humanity, and are laboring to further the cause of truth, in channels which we had little dreamed of. That the development of workers in this great cause is in the hands of a power above the mortal plane, and is progressing, many times, without the knowledge even of those who have been selected as instruments for the work.

We are evidently surrounded with a great cloud of wittiness, who are laboring devotedly for the uplifting of humanity, and the amelioration of sorrow, and suffering, among the dwellers on the earth plane. The laws of mediumship furnish the channel through which they are enabled to accomplish their work, and all good mediums are the instruments through which those arisen ones are voicing messages of love, and peace, and striving to eradicate selfishness, and establish in its stead, a reign of friendship and brotherly love.

Mrs. Gladig has made a warm place in the hearts of the people of East Aurora, who will receive her with a hearty welcome, should she visit us again.

The cause is certainly making very satisfactory progress in this village. Two years ago last September, Spiritualism was first brought to the attention of our people through a lecture from Mrs. Cora L. V. Richmond, for the first time during a period of from 15 to 20 years.

There was then no interest in the subject, except by some half dozen persons. The general public had heard practically nothing of it, and supposed Spiritualism was dead.

To-day there is a goodly number of outspoken believers, and many times as many anxious investigators. Several circles are being regularly held, and there are already several fairly well-developed mediums, and Mrs. Gladig's visit brought us a revival, equal to those of the early days of Methodism. We ourselves are surprised at the progress of the cause here, when we consider how little effort has been required to accomplish the work. A few faithful ones have simply done their duty, and have been willing to stand by their principles, instead of hiding their light under a bushel.

We are impelled to ask, why cannot similar results be accomplished in every village and town throughout our land. If do not think we have been especially favored, beyond what might be expected elsewhere; provided the work is entered into by Spiritualists with zeal and perseverance.

Be willing to sacrifice a little for the cause, if you love it, and believe in it, put forth a determined effort, and not fold your arms and leave it all to the spirits, who need your co-operation and help. Remember that he is most deserving of help, who is willing to assist others, and that those who wish to enjoy spiritual meetings in close proximity to their own homes, can best and most quickly accomplish that purpose, by lending a hand in assisting others to receive the light.

Brother Spiritualists, are we living up to the promptings of the spirit, and doing our best for the cause, which is so broad that it includes the welfare and happiness of all humanity? Let us remember, that brotherly love does not blossom forth in all its beautiful fragrance, unless we are willing to do and to work for our fellows.

H. W. RICHARDSON.

Chattanooga, Tenn.

Only a few short weeks ago, the Spiritualists of this city and vicinity, were like the fabled myth of the children in the wilderness, so far as a place to meet and have communion with higher intelligence were concerned, but now all is changed.

The ice is broken and the ball has been set to rolling, and the Spiritualists of Chattanooga owe it to Mr. C. W. Peters and the cause, to put their shoulders to the wheel and push the car of truth and progression to a higher standard.

By his soul-thrilling lectures and splendid tests it is that we have a good society started known as "The Chattanooga Spiritual Association," with many members enrolled.

We have a beautiful hall, all furnished, and it will hold about five hundred people. On Thanksgiving night the Ladies Aid Society gave a dance and supper for the benefit of the society. A good profit was realized.

The hall was festooned with fragrant cedar and here and there at intervals were placed flags. Paper flowers added a pleasing appearance to the room. Best of all was the polished waxed floor, the lovely music and the elegant supper, of which about two hundred partook.

The ladies worked very hard to make this, their first entertainment a success and well were they rewarded. Many merry feet tripped the light fantastic toe until far into the wee hours.

As the morning light dawned over the fair earth, it found many of the ladies in the dining-room, with quite a lot of uncult food left.

They then proposed that a committee of gentlemen be appointed to go out upon the streets and gather all the little bootblacks and newsboys up and give them their breakfast.

By the time the ladies got the tables in readiness, forty-two little ones were awaiting the feast, and the ladies were doubly paid for their trouble when they witnessed the different expressions of enjoyment written upon each smiling countenance.

Every first and third Thursday of each month some kind of an entertainment will be given by the Association.

Mr. Peters is having quite a grand success in his developing circles, and a splendid feature of his lectures is, that all strangers linger behind after hearing them, seeking an introduction and a few words of the noble truth.

ZELA LONGSHORE, Sec'y.

"The Republican of Meadville, Pa., says of a well known friend of our cause and contributor, to this paper: Hon. A. B. Richmond, counsel in the Hotchkiss homicide case now on trial at court, has been engaged in 88 cases of the like nature during his forty-one years of practice as an attorney. In addition to this large list of homicide cases, he has been counsel in over 5,000 other cases. Of the homicide cases he says 70 of the 88 cases could be traced directly to the use of whisky. Mr. Richmond's practice has been confined to the states of Pennsylvania, New York, Ohio, Massachusetts and Michigan. The amount of mental and physical labor required in the preparation and conducting of this large number of cases can scarcely be imagined, and denotes the powers and endurance of man. Mr. Richmond retains his faculties in a surprising manner, and is yet one of the hardest working attorneys

prepared for the conflict of life than before them."

Our platform will be occupied this month by Walter Howell and Mrs. Ida P. A. Whitlock, and we intend to continue the season with the best talent obtainable. Yours fraternally.

A. G. MACDONALD, President.

C. H. NOURSE, Secretary.

East Aurora, N. Y.

Mrs. A. M. Gladig finished her present engagement with us on the 18th of November. Her work has been sandwiched in between Buffalo meetings, where she was filling a regular engagement for the months of September, and October. She has been greeted, on the occasion of each lecture, with overflowing houses, and many were turned away, unable to gain even standing-room in the hall.

Soul-stirring invocations were given at the opening of

each meeting, and congregational singing, generally participated in by those present assisted in creating harmonious conditions, and in bringing the audience in rapport with the speaker.

Her guides answered the questions presented, in a manner

that was generally very gratifying and satisfactory, and although while an occasional utterance seemed a little radical, and no doubt more especially so to those who believe in direct inspiration of the Bible, and who hold to the orthodox idea of God and the trinity. Still people are in this enlightened age beginning to take more rational views on religious questions than heretofore, and are willing to hear, and give consideration to ideas that do not happen to be in exact harmony with preconceived opinions. To weigh the arguments, reserving decision thereon, until mental digestion shall have dissected and classified the thoughts under consideration, so that they can be correctly labelled as truth or error.

The audiences were mixed ones, including many professed Christians, but we believe the subject matter of the discourses was generally accepted in the spirit indicated above.

The arguments in support of our philosophy were clear,

clean cut, and concise, and their presentation was so inter-

blended with the beautiful, the pathetic, and the emotional,

as to reach harmonic cords of sympathy, which at times manifested its potency in tears.

Besides the after lecture seances for psychometric readings,

spirit-communications, etc., we were favored with special

meetings for manifestations, one of which was particu-

larly impressive.

On this occasion, the guides selected a young lady from

the audience (who had not been identified with Spiritualism

in any way previous to Mrs. Gladig's recent visit here),

invited her to a seat on the platform and told her that she

was to be developed as a public speaker, and an advocate of

Spiritualism. That she had been selected by the angel world

to become the successor of Mrs. Gladig, who must soon

finish her labors in the cause, and whose mantle must fall

upon another, and that a little later in the evening she (the

young lady) would be expected to address the audience.

The young lady took her seat as invited (and, as she afterwards related, under some influence which she could hardly resist).

The guides then invoked blessings, and angelic influences,

and proceeded with what might perhaps properly be called

an ordination service, and after Mrs. Gladig ceased speak-

ing, and was seated, the young lady became entranced, and spoke

for several minutes, giving descriptions, personations, etc.

Her language while under control was excellent, her delivery

always graceful, her descriptions beautiful, and altogether

the occasion created a marked sensation upon those present.

The audiences

THE WOMEN'S CLUB.

Conducted by EMMA ROOD TUTTLE.

SHE WHO IS TO COME.

A woman—in so far as she beheldeth
Her one beloved's face;
A mother—with great heart that enfoldeth
The children of the Race,
A body, free and strong, with that high beauty
That makes the world, as is built therof,
And mind where Reason ruleth over Duty,
And Justice reigns with Love.
A self-possessed, royal soul, brave, wise, and tender,
No longer blind and dumb;
A Human Being of yet unknown splendor,
Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something great to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Rhima Rood Tuttle, Berlin Heights, Ohio.

(Written for the LIGHT OF TRUTH)

Bessie's Prayer.

MRS. CHANCY FRIZ.

A little child was kneeling beside her snowy bed;

The tears were running down her cheeks; her mother dear was dead.

I listened at the open door to hear her sad, sweet prayer,

And blessed the little darling, kneeling in sorrow there.

"Oh, God! please send my mamma back! oh, let her quickly come,

I can not play with dolls or toys in such a lonesome home.

"My papa sits and cries all day, his eyes look red and wild,

And when I try to talk with him, he says 'hush, hush, my child.'

"Dear God, we both loved mamma so, my papa dear and I,

What made you take her from our home to one up in the sky?

"They tell us she's an angel now, all dressed in robes of white,

And that she sees papa and me, and guards us day and night.

"Please God, how do they know she's there and dressed in robes of white,

How do they know she's watching her little girl to-night?

"I asked them could they see mamma. They looked at me and smiled,

And answered 'No, but she is there and happy now, my child.'

"If you will good and loving be, you'll see her when you die,

And she will greet and kiss you, dear, in the home beyond the sky."

"But, God, I want to see her now and kiss her once again,

Please let her come and I will be so good, dear God, amen!"

The sweet voice hushed, but still I stood and watched her kneeling there,

When lo! beside her came and stood an angel, wondrous fair.

"Oh, mamma! mamma!" cried the child in passionate delight,

"I knew it! God would let you come if I prayed hard to-night."

The mother clasped and kissed her child, she murmured sweet and low,

Then whispered tenderly, "Good night, for, darling, I must go."

The spirit vanished, and the child ran quick to her papa

And cried in innocent delight, "I've seen my dear mamma;

She came because I prayed her to, although she could not stay,

She kissed me, speaking, oh, so sweet, and then she went away!"

Ah! little did that father think his wife had been so near;

He thought sweet Bessie had but dreamed of her in life so dear.

He clasped her to his aching heart, then laid her on her bed,

"Good night, papa, don't cry," she said, "for mamma is not dead."

Again we wish to thank our correspondents for their excellent articles. They will appear as soon as we can possibly use them, and keep current issues briefly before our Club, which we must not fail to do. Be sure your aid is welcomed—a thousand thanks. Certainly, Brother Lockwood, you are welcome—your articles are just what we want; Carrie May, send the sketches; Maggie Stewart, here is a warm welcome for you; also for Mary Baird Finch, Fannie Raynor, Brother Gregory, Fred Carr, Mrs. Friz, Calla Harcourt, Mary Baker, Millie Palmer, Allie Lynch, and all the rest.

ANOTHER CURSE TO WOMAN.

Emperor William II., of Germany, seems to be making an exhibit of himself as an excrescence on the civilization of the present. He is misplaced—he belongs to a bygone age, and it is a great pity he is born to be a ruler of men. Such dispositions as he possesses are deplorable in private life, but calamities to progress when bearing scepters, and especially retarding to the progress of women and the race, because women are the mothers of men. When recently on the occasion of the christening of his baby daughter, he liberated from prison numbers of women, our hope was aroused that there might yet be some good in him. But the next thing which made him conspicuous was instigating and offering prizes for the brutal long-distance ride from Berlin to Vienna, a distance of 400 miles, which was to be made on horseback; the horses being allowed neither food nor rest from the start to the finish. Of course it was simply a brutal slaughter of noble animals—nineteen lying dead on the road and as many more dying in great agony after getting over the distance. The winner of the first prize, which was \$5,000 and a silver bust, was Count Starheimberg who rode his dark bay gelding, Athos, through in seventy-one hours and twenty minutes—but he died in great suffering in Berlin, far more noble than his debased master or the Emperor. The trophies of such a shameful deed should be buried forever from sight.

And what next? What might we look for from such an unfeeling man? He forces to an issue a bill raising the army to 4,440,000 men! And this in overtaxed Germany where the women raise soldiers and work in the fields that the men may go to war!

The army bill provides for an increase in the German army, with a further annual appropriation, and consequently increased taxation. It means a further annual enlistment of 24,000 men with an increase in expense of \$20,000,000. This will raise the entire German fighting force to 4,440,000 men, whereas that of France, now increased to its limit, is only 4,053,000. This movement on the part of Germany will entail an increase in the armies of Austria and Italy, the other members of the triple alliance. Even should William succeed in carrying his bill his troubles will not end. The people, simple, can not stand increased taxation, and the repetition of the fateful scenes of 1848, when such men as Carl Schurz were driven in numbers to our shores, may be expected.

Is it not a bad outlook for woman? German, Italian, Austrian, French women must feel the heavier burdens to be laid upon them, to say nothing of the sword thrusts and bullets war sends to the hearts of wives and mothers. If William gets his army bill passed, it means more toil, less time, more heartache, less joy to our sisters across the sea.

A WOMAN IN A NEW FIELD.

Mrs. Lydia Nelson comes to us as the champion pugilist of Australia, and is hard at work looking up somebody to knock the chip off her shoulder. She has knocked out several men and some women in prize fights, but declares she hates to see a strong man fall from a woman's blow. She prefers fighting with women, and has come to the States on account of the scarcity of lady pugilists in Australia. She hopes to find her invitations to fight accepted, and until they are she is giving exhibitions in theatres, knocking out her husband and others nightly. She first learned her art from her husband, who was professional pugilist; but she soon bested him and he turned his attention to other matters, thinking, doubtless, one belt in a family was enough. Mrs. Nelson weighs only 104 pounds, but does not fear to measure strength with a much more weighty antagonist. Really we never had any taste for fighting, except to get out of a corner, but Mrs.

Nelson does not disgust us as does the following recent announcement:

To day the Queen of Spain and Portugal will witness a bull fight. The Queen of Portugal has never witnessed the killing of a bull, and eight bulls of the famous Andalusian breed will be butchered to make a royal holiday.

If the two royal ladies enjoy fighting we should respect them more if they took a bare fist encounter instead of instituting a bull fight and mincingly looking on to see fine animals butchered.

MENTAL TELEGRAPHY.

There is a business man in London who has a system of communication far ahead of telegraphs and telephones, and cheaper even than the penny post.

He frequently undertakes long journeys for his firm, but during his absence he never writes a letter to his wife or receives one from her. He just sits down and talks to her, even though she may be a hundred miles away.

Every night he goes to his hotel at 10 o'clock, proceeds to his room, turns out the light, sits in an easy chair, shuts his eyes, and concentrates his thoughts upon his home.

Exactly at the same hour his wife, a hundred miles away, goes into the sitting-room, closes the door, sits in a chair with a vacant chair opposite her, closes her eyes, and thinks intently of the far-away object of her affection.

This mental telegraphy is so complete that a perfectly intelligible conversation takes place between them, although not a word is actually spoken. She tells him how things are going at home, whether the children are well, and all her little trials, hopes, and fears.

For two years they have carried on this system, and verified its accuracy by repeated tests. It was purely by accident that they discovered their ability to communicate with each other in this unique way.

(Written for the LIGHT OF TRUTH.)

Misunderstood.

CALLAHAROURT.

She dwelt apart and said ill words of none, But yet they called her haughty, cold, and proud Because she mingled not among the crowd. She only smiled; her woe was not begun— It lay within the light of future sun, The purpose deep, to which her life was vowed, Alike she strengthened 'neath the sun and cloud Until at last the waiting days were done. In other name and other garments dressed A lily white, the mire could never stain, She raised the fallen—upon that "proud" breast Repentant sisters leaned for love and trust— They never deemed her haughty, cold, nor vain.

WOMEN'S CLUB CORRESPONDENCE.

Hear what Mr. H. Gregory says to the ladies. He does not believe in "blue devils."

Cheer up, cheer up, my friends! This world is full of trials, grief, and pain; but with the bitter is the sweet, as with the sunshine comes the clouds and rain.

Cheer up then, cheer up, friends! To-morrow may bring untold blessings to recompense sorrows your hearts have borne, and the crosses you bear, although heavy, are often developers of strength. Cheer up, ladies of the Club!

Carrie M. Nay tells us a pretty story:

Dear Mrs. Tuttle—I send you a tribute to Whittier to do with as you will. I was constantly reminded while writing it of a little incident of my life.

A good sister of mine, who had the vantage ground of having lived a few more years than I, had a habit of, on all occasions, vigorously advising me. Naturally, after a time, my wilful spirit rebelled and I protested. When she tenderly said: "But, my dear, the advice I give you is nothing to what I withhold."

So, dear Mrs. Tuttle, I have constantly felt the limitations of space, and withheld much that I (or mine) would have said, I have been considering the advisability of calling attention to the dear little N. E. sketches of Mary Williams which are now so popular. They are very true to a certain type of people among the New Hampshire hills.

Fannie R. Raynor sends a message given her clairaudiently:

AN ANGEL'S WHISPER.

Harken love, I breathe thy name; Whisper not thy grief, nor blame Any power which bids thee move Toward a life of sacred love. When shall be fulfilled thy hope, Though thou mayst in darkness grope, As the clouds are swept away Thou shalt know a brighter day; Caust thou patient be and strong, Wait! the night will not be long.

I am calling to thee, dear, See! the morning is so near! Clasp thy hands in prayer this night, Trusting 'till the morning light.

Hear what a frank-hearted sister says:

I am sometimes led to inquire if a greater part of the fault-finding and grumbling we meet are not caused by some derangement of stomach or liver. I used to think when I was on the invalid's list—and it seems ever so long ago—that this was a dreary old world, and shall I say it, that good people were scarce, but since I have grown into health the world to me has undergone a wonderful transformation. It is beautiful in sun or shadow, and in whatever season, and seldom do I come in contact with a person that I do not sense some good attributes. Probably my friends are no more kind or patient with me than they were in my days of physical weakness, but they seem thus, and I am sure my own condition modifies everything in life. I do not even harbor ill thoughts in connection with those who act as though they would injure me. I conclude there may be something wrong with their liver, and pass on.

MATTIE E. HULL.

Charming letter from Maggie Stewart:

Dear Sister Tuttle: I stand modestly by the door of the "Club Room" awaiting admittance. May I come in, to be one of the family of The Women's Club? I do not ask to be admitted only. But I want to be permitted to go on through the club and make the acquaintance of all its members, and, if not shake hands with them, to exchange thoughts with them, and help build up a corresponding desire to come closer together in the development of soul sympathy, soul growth. If we could be induced to lay aside the masks that we have worn more or less all our lives, and let our real selves stand out boldly, though modestly, to the world, the world would better understand us, and we would be much happier by being understood. Speaking from experience, these are too much formality and too little reality in society. And, as we have passed the meridian of life, we long for the real, Selfhood, manhood, womanhood, the ego! Can some member of the club drift our way, and tell us how to attain to our hearts' desire on this line?

MRS. MAGGIE STEWART.

Mrs. Lease was asked if she thought her election to the United States Senate possible, replied: "With God and the farmers of Kansas nothing is impossible." Mrs. Lease will probably pay the most attention to the farmers.

Spiritualist Lecturers

Noting that this list of lecturers should be kept secret, we request those interested to inform us of additions or changes that may be necessary.

Mrs. M. C. Allbee, Barton Landing, Vt.

Miss Fanny Allyp, Melrose, Mass.

James Madison Allin, Peoria, Ill.

Mr. Wm. Allin, 100 Orange, Mass.

William Allott, 600 Orange, Mass.

Dr. T. H. Benton, 100 Knickerbocker, Peoria, Ill.

Mrs. Anna Blanchard Lepper, 312 S. Ninth street,

Mrs. Neille J. T. Brigham, Colorado, Mass.

Mrs. E. Batten, Cheetham Hill, Manchester,

Mrs. B. S. Briggs, 18 Alken st., Utica, N. Y.

Adelle L. Ballou, 101 Market st., San Francisco,

Nellie S. Bande, 240 National ave., Detroit, Mich.

G. H. Brooks, care W. P. Co., Pa.

Miss C. C. Brainerd, 100 Tremont st., Boston,

Miss E. Byrnes, Boston, Vt.

J. Frank Baxter, 101 Walnut st., Chelsea, Mass.

Mrs. Abby N. Barnham, 21 Hanover st., Boston,

E. J. Bestell, 223 Shawmut ave., Boston, Mass.

Miss E. B. Bestell, 611 Main st., Brockton, Mass.

Miss L. B. Birnbaum, 100 Medford, Kansas City, Mo.

Mrs. H. Baker-Brown, Granville, N. Y.

Miss J. H. Baker-Powell, Philadelphia, Pa.

Miss J. C. Baker, 1704 Fourth st., Philadelphia, Pa.

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Miss J. C. Baker,

Miscellaneous Articles

Alleged Encyclical Letter From the Pope.

To the Jesuits, Patriarch, Primates, Archbishops, and other Ordinaries in Peace and communion with the Apostolic See of the entire World.

For the Temporal Reign of the Future Popes, in the Land Discovered by Christopher Columbus, known as the United States of America.

Venerable Brethren: Greeting and the Apostolic Benediction, Leo, bishop and servant of the servants of God; be it remembered by posterity that he who is omnipotent in heaven and on earth, hath confided his Church, which is one Holy Catholic, and Apostolical, and out of which there is no salvation, to one man upon earth, namely, to Peter, prince and apostles, and to the bishops of Rome, his successors, with full power to rule over it. This pontiff alone hath been constituted head over all nations and kingdoms, and invested with power to destroy, to separate, to scatter, and subvert, to plant, build up, link together by mutual charity, in order to preserve the faithful in the spirit of unity, and surrender them whole and entire to their Saviour.

In order to fulfil the duties imposed on us by the divine goodness, we labor incessantly to maintain the unity of the Roman Catholic religion which God hath visited with heavy conflicts to the end, that his own may be tried, and for our correction; but the numbers and powers of the wicked have so far prevailed, that no portion of the earth has escaped their attempts to propagate their infectious and detested dogmas, being supported, among others, by that slave to every species of crime.

The American Republic under Protestant rulers is with the worst enemies of the Church, where security is offered; this Republic having seized upon the lands discovered by Christopher Columbus, a Catholic, and usurped the authority and jurisdiction of the supreme head of the Church, the United States is filled with obscure heretics.

The Catholics have been oppressed, and the preachers of iniquity established. The sacrifice of the mass, prayers, fastings, abstinence, celibacy, and all the rites of Catholicity have been ignored by Protestants.

The United States has been filled with books containing the most flagrant heresies of which the Protestant version of the Bible is chief. And not content with adopting its false and impious doctrines, proselytizing has been resorted to, to turn the Catholics from the one true Church. The whole Roman Catholic hierarchy and priesthood of the world have been deprived of their livings by the Protestant heretics of America.

Courts have been set up and rendered decisions in ecclesiastical causes, and the people forbidden to acknowledge the authority of the Roman Church, or to obey its ordinances and canonical decisions. Naturalization oaths have been demanded in order that the subjects of the True Church might be made to subscribe to the United States Constitution, with its impious laws and nefarious teachings to compel them to renounce the true authority of the Catholic pontiff; to disown him to be the head of both Church and State, whereby those who have persevered in the faith have been compelled to suffer spiritual afflictions.

The Catholic bishops and clergy have been deprived of vast lands, and this is known to all nations, and so clearly proved, that all palliation, argument, or protest on the part of the United States is unavailing. We find, moreover, that impiety and crime have increased, that persecution against the religion of Rome has been redoubled by the Protestants dwelling in the United States of America.

With deep sorrow we are now constrained to have recourse to the arm of justice, and are obliged to take action against a nation that has rejected the Pope as head of all Church and State governments. In virtue, therefore, of the divine authority by which we have been placed on this supreme throne of justice, an office so superior to our capability, we do, in the plenitude of apostolic power declare that all heretics and the encouragers of heresy, together with all adherents, have incurred the sentence of excommunication, and they are hereby cut off from the unity of the body of Jesus Christ.

Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said Republic, and also all dominion, dignity, and privileges appertaining to it. We likewise declare that all subjects of every rank and condition in the United States and every individual who has taken any oath of loyalty to the United States in any way whatever, may be absolved from said oath, as also from all duty, fidelity or obedience on or about September 5, 1893, when the Catholic Congress shall convene at Chicago, Ill., as we shall exonerate them from all engagements, and on or about the feast of Ignatius Loyola in the year of our Lord, 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America. As the circulation of this bull, by sending to all places, would become a matter of difficulty, it is commanded that copies of it be taken and signed by Jesuit notaries, subscribed by a bishop, and sealed with the seal of our court, they will then have the same power and efficacy as these presents here.

Given at St. Peters, Rome, on December 25, 1891.—Patriotic American.

RITUALISM.

It is by a strange reversion, what the Evolutionists call Alitism, that the Episcopal Church is slowly making its return to Catholicism. New York papers report that a stranger visiting St. Martin's Episcopal Church, would be puzzled to know wherein the scenes differed from those of the Church of Rome.

After the sermon the candles on the altar, nearly a hundred in number, were lighted by the acolytes. The censor-bearer incensed the priest, preacher, and singers, and then, stepping to the front of the chancel, waved the censor three times towards the congregation, who fell on their knees and bowed low their heads. The celebration of the most holy sacrament was that of the Roman Church. At the sounding of the sacred bell at the canon of the mass every kneeling figure bowed low and remained in that attitude during the sanctus and the consecration prayer, which was uttered in almost inaudible tones. The elevation of the host and the chalice was effected amid profound silence. Then, turning to the congregation, the priest made the sign of the cross with the bread dipped in wine. At the close of the mass the priest left the chancel, the procession reformed and moved again slowly down the aisle, the congregation kneeling as the final "Amen" was sung in the distance and came floating in like a blessing echoed from the altar.

And all this pagentry and pomp of ceremony to gain the favor of the poor carpenter's son who condemned the false glories of this world, and above all things demanded purity of mind and simplicity of life! Think of the spectacle of the elite of the great City of New York, in the last of the nineteenth century, dazzled like children with a hundred wax candles burning in the light of noon, having incense sprinkled on the preacher and singers, intoning, and bowing, and being awe-struck when the said preacher dips a bit of baker's bread in wine, and calls it flesh and blood of God, and makes the sign of the cross! If this were through ignorance we would pity, but it is not ignorance, it is mockery and a sham. It is not from want of culture, but want of thought.

The Grand Rapids papers that took every occasion to score the A. P. A. before election have nothing to say on the subject now that the A. P. A.'s have won a victory over them with a single organ to show up the fell designs of Rome.—American Citizen.

LITERARY REVIEW.

THE SCHOOL GARDEN, BEING A PRACTICAL CONTRIBUTION TO THE SUBJECT OF EDUCATION. By Prof. Erasmus Schwab, director of the Military College of Vienna. Translated from the fourth German edition by Mrs. Horace Mann. Paper, 92 pages, price 50 cents. New York, M. L. Holbrook and Co.

At this time when industrial education is becoming more and more a subject of interest and practical knowledge is admitted to be of far more value than theoretical in the conduct of life, this little book is most opportune. To have a garden attached to every school, where all kinds of vegetables, flowers, and trees are cultivated by the students under skillful instructors, when they can learn by direct observation the habits and requirements of the useful and ornamental plants, would make education, instead of a weary stultifying process, a pleasure. "Thousands of school gardens are in operation in Austria," and the children who are so fortunate as to enjoy them, grow up in love with industrial work.

AIDS TO FAMILY GOVERNMENT, OR FROM THE CRADLE TO THE SCHOOL, ACCORDING TO FROEBEL. By Bertha Myer, translated by M. L. Holbrook, M. D., to which has been added an essay on *The Rights of Children and the True Principles of Family Government*, by Herbert Spencer. Muslin, 208 pages. Price \$1.00. New York, M. L. Holbrook and Company.

To say that the author of this book is a disciple of Froebel is to say that she writes under the inspiration of purest love and most benign charity. Those who have children to care for, or are anticipating parental relations will be repaid a thousand times by the perusal of this book. It treats not only of the training of the mind, but of the care of the body. It gives practical instructions in Froebel's system, the kindergarten, the house-life of the child, the rights of children, and concludes with "One Hundred Suggestions to Parents."

DEEP BREATHING, AS A MEANS OF PROMOTING THE ART OF SONG, AND CURING WEAKNESS AND AFFECTIONS OF THE THROAT AND LUNGS, ESPECIALLY CONSUMPTION. By Sophia Marquise A. Ciccolina. Muslin, 48 pages. Price 50 cents. M. L. Holbrook and Co., New York.

"The enthusiasm of the author of these pages is so great that she carries her readers with her. In a leading sanatorium a class in deep breathing was formed soon after reading one of the chapters of this book, and the inmates rose early and practiced it for an hour before breakfast. One young lady invalid increased the size of her chest in a few weeks three inches, and her health more than the size of her lungs. Others were also greatly benefited." The instructions given can be carried out at home, and thus by a little effort those who have narrow chests, weak lungs, or trouble in breathing, may apply nature's own remedy.

The first (November) number of *Freedom*, the new Radical Review, published at Houlton, Ore., has been received. The opening article is an able study of the Poet Whittier by Dalhouse Priestley, and is followed by The Significance of Recent Labor Troubles, by J. H. Morris, whose conclusions are somewhat out of the usual order; Freedom, a poem, is by James G. Clark; a symposium follows, in which The Single Tax is treated by Wallace Yates, Nationalism by Thomas Buckman, Socialism, by George Johnson; Anarchism, by Henry Addis, and Communism by Charles Doering; Autumn on the Bay is a pretty little poem by G. Frank Goodpasture; Mauritz S. Liden writes an allegory entitled What Woman Hath wrought, and Dr. Juliet H. Severance writes of Sex Hypnotics. The Editorial Department follows, and several pages are given to book reviews, etc. The magazine is published monthly, price 20 cents, \$2.00 a year.

INSENSIBLE OF PAIN.

A Russian hypnotist and mind-reader gave an entertaining seance at Metropolitan Temple. At his request twelve gentlemen took seats on the stage, and to each of them the doctor gave a small crystal prism set in the centre of a dark stone. He requested them to hold the crystals in their right hand about eighteen inches from the eyes and to gaze fixedly at them. Mesmeric passes were made over their faces, and after the lapse of a few minutes three of the gazers had fallen asleep. The others were dismissed.

With these three subjects the doctor produced some remarkable phenomena. He induced them to imagine that they were on the seashore and to imitate bathers and victims of a terrible shipwreck. Then they made the audience laugh by beginning to disrobe for a bath, and the manner in which they swam and floundered on the carpet was most ludicrous. Two of the subjects were placed side by side facing the spectators, while the doctor calmly threaded a sack needle with twine. Obedient to his command the subjects opened their mouths, and he drew the needle and thread through the upper lip of each, literally sewing them together. The subjects did not betray the slightest indication that they suffered the least pain, and he made them sing while in that condition. Several gentlemen were called upon the stage to examine the thread in order to satisfy them that it was no trick. Then the doctor drew out the thread and showed that not a drop of blood had flowed from the holes or stained the thread.—San Francisco Examiner.

The most usual sign in this state is as follows: 'The eyeballs generally turn slightly upward, the breathing has a laborious sound, the hands and forehead being a little cold, or otherwise nothing abnormal. Pulse and temperature as a rule ascend ten beats or so to the minute. The phenomenon is interesting, in fact it is remarkable. Let us bear in mind the famous scene in Macbeth:

Doctor: You see her eyes are open.
Gentlemen: Aye, but their sense is shut.

—Inter-Ocean.

SPIRITUAL PHILOSOPHY.

ALFRED RUSSELL WALLACE.

The essential teachings of Spiritualism is that we are all of us in every act and thought helping to build up a mental and spiritual nature which will be far more complete after the death of the body than it is now; just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just in proportion as we have developed our higher mental or moral nature, or starved it by misuse or undue prominence or physical or sensual enjoyment, shall we be well or ill fitted for the larger life. Spiritualism also teaches that every one will suffer the natural and inevitable consequences of a well or ill spent life; and the believer receives certain knowledge of these facts regarding a future state. Even the existence of evil, that problem of the ages, may be dimly apprehended by Spiritualists as a necessary means of spirit development. The struggle against material difficulties develops the qualities of patience and perseverance and courage, and undoubtedly the fruits of the ages, misery, unselfishness, and charity, could not possibly be exercised and trained except in a world where wrong and oppression, misery, and pain and crime called them into action. Thus even evil may be necessary to work out good. An imperfect world of sin and suffering may be the best and perhaps the only school for developing the highest phase of the personified spiritual existence.

The Grand Rapids papers that took every occasion to score the A. P. A. before election have nothing to say on the subject now that the A. P. A.'s have won a victory over them with a single organ to show up the fell designs of Rome.—American Citizen.

SPIRITUAL BOOKS.

For sale at the Office of

THE LIGHT OF TRUTH,

Room 7, no Race St., CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. *Newspapers and periodicals not be taken in payment.* Send all orders and make all remittances payable to C. STOWELL, Room 7, no Race Street, Cincinnati, O.

The *Convent of the Sacred Heart*, by Hudson Tuttle. This book was written for an object and has been pronounced equal in its exposures of the diabolical methods of Convent life to "Uncle Tom's Cabin." It should be read by every man, woman and child who love their country, their religion and their God. Price 50 cents. *Faith and Wholesome and Retail, by C. Stowell.* For agency address Hudson Tuttle, Berlin Heights, O.

Life in Two Spheres, by Hudson Tuttle. In this story the scenes are laid on earth and in the purpose of presenting the spiritual philosophy and the real life of spiritual beings. All the questions which arise on that subject are answered. The Spiritualist will be delighted to find the tangled web of life invaluable, and the Church member gain a full knowledge of the spiritual and material worlds. Price 25 cents, in muslin, 50 cents, postpaid. *Faith and Wholesome and Retail, by C. Stowell.* For agency address Hudson Tuttle, Berlin Heights, O.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause, drawn from them the laws and conditions of an ideal spiritual being. It is printed on fine paper, handsomely bound, 25 cents. Sent, postage 5 cents.

Biology of Man and Ethics of Science, by Hudson Tuttle. Not service trust to the Gods but knowledge of the laws of the world, in the divinity of man and his eternal progress toward perfection is the foundation of this book, 320 pages, finely bound in muslin, sent, postage, \$1.50.

What is Spiritualism? Rules for the Formation of Circles and Cultivation of Mediumship; *The New Age*; *Persons who have Accepted Spiritualism*; *Those who have Rejected Spiritualism*; *What is Spiritualism?* These are *all* the best publications on the subject, by Hudson Tuttle and Dr. John C. Wyman. A tract for missionary work. An eight page tract, designed to give a clear and comprehensive view of Spiritualism and the character of its supporters. Single copies 5 cents, 7 copies 25 cents, 30 copies, \$1.00; copies \$2, postpaid. Address C. Stowell, Cincinnati, O., or Hudson Tuttle, Berlin Heights, O.

From Soul to Soul, by Emma Rodd Tuttle. This volume contains the best poems of the author, and some of the most popular songs of the time, by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, \$1.50.

Was Abraham Lincoln a Spiritualist? by Mrs. N. C. Maynard. The most remarkable book of modern times, 12 mo, cloth and gold, 10 illustrations. Price \$1.50.

Antiquity Unveiled. Ancient voices of spirit realms disclosing most startling revelations, proving Christianity to be of heathen origin. Introductory and conclusive by the compiler, comments on the spirit-communications by J. Roberts, former editor of *Mind and Matter*. Price \$1.50, postpaid.

Gleanings from the Pastor, by Hon. A. B. French. Contents—Dedication. Life sketch of the author by Hudson Tuttle; William Denton; Legends of the Buddha; Mohammed; Joseph Smith; Conflicts of Life; Power and Permanency of Ideas; The Unknown; Future Life; Anniversary Address; Exposition of our Age; What is Truth? Decoration Address. 300 pages, cloth and gold binding. Price \$1.00, postage 25 cents.

A Little Pilgrim, by Mrs. Oliphant. A pretty story, full of interest, and good food for investigation. A good book to introduce to those seeking spiritual light and comfort. Pocket Edition, price 15 cents.

The Occult Forces of Sex, by Lois Waishbroker. Three pamphlets in one binding, entitled: "From Generation to Regeneration"; "The Sex Question and the Money-Power"; "The Tree of Life between Two Thieves." Price 50 cents.

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A Little Pilgrim, by Mrs. Oliphant. A pretty story, full of interest, and good food for investigation. A good book to introduce to those seeking spiritual light and comfort. Pocket Edition, price 15 cents.

The *History of Jesus, and the Mythical Genesis and Topology of Egoistical Christianity*, by Gerald Massey, who proves irresistibly that Christianity is a borrowed from the ancient Egyptian religion. 240 pages. Price, paper, 50 cents. cloth, 75 cents, postage 8 cents.

A. Sprague's Experience in the Spheres. Price 20 cents.

Tree and Serpent Worship. Price 16 cents.

The *Relation of the Spiritual to the Material Universe*; *The Law of Control*, new edition, enlarged and revised, by M. Faraday. Price 25 cents, postage 1 cent.

The *Origin of Life, or Where Man Comes from*, new edition, enlarged and revised, by M. Faraday. Price 25 cents, postage 1 cent.

The *Development of the Spirit after Translation; the Origin of Religion*, by M. Faraday. Price 25 cents, postage 1 cent.

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Experiments of Samuel Bowles in Spirit Life, including Later Papers, Carrie E. S. Twing, medium, 150 pages. Price 25 cents.

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Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, medium, 207 pages. Price, paper, 50 cents, cloth, 75 cents, postage 5 cents.

Upward Steps of Serenity Years, by Giles B. Stebbins. The author has taken part in the leading reforms of the past fifty years, has a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability. Cloth and gilt. Price \$1.25.

Sights of the Times. From the standpoint of a scientist. A pamphlet. Price 15 cents.

Startling Facts of Modern Spiritualism, by Dr. N. B. Wolfe. Fine English cloth, gold back and sides. Price, \$2.25.

Lights and Shadows of Spiritualism, by D. B. Home. "Light, more light!" 412 Pages. Price \$2.00.

Rules and Advice to Form Circles where through developed media they may commune with spirit friends. Compiled by James H. Young. Price 20 cents.

The Esty Family, by Mrs. Sarah E. Hervey. A delightful story. Neatly bound in cloth. Price \$1.00, postage 8 cents.

Leaflets of Thought, Gathered from the Tree of Life, presented to humanity through the mediumship of B. E. Litchfield. Containing some of the experiences of a spirit who has been in spirit-life fifty-seven years. Price \$1.25.

NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

Mrs. J. H. Stowell has returned to the city from New York, where she has been on a visit to her son.

Our sanctum was made purer this week by the presence of brother Lyman C. Howe, who was in the city on a short visit, and also honored us with a call.

Miss Minnie Bertrand, organist of the Union Society, has returned to the city, and was at her post again last Sunday, to the delight of all lovers of sweet music.

A. L. Stanford, the well known artist painter and developing medium of this city, has gone to San Leandro, Alameda County, Cal., where he may be addressed by his friends and others in touch with him spiritually.

Mr. J. Frank Baxter's subjects for next Sunday's discourses will be the "Education of the Children" in the morning, and "Spiritualism and the Church face to face," in the evening. The latter discourse will be followed by tests.

We are sorry to hear that Miss Clair Tuttle, daughter of our well known author Hudson Tuttle, has been stricken with gastric fever, and been compelled to cancel all her stage engagements for the season. She is, however, now in care of her parents at Berlin Heights, where love surrounds her, and which is the best physician in all cases of sickness.

Not only was the interest in Spiritualism in Cincinnati fully demonstrated last Sunday, but the great popularity, as well of that versatile advocate of the same, Mr. J. Frank Baxter, of Boston. Unusually large audiences were out to hear him in Grand Army Hall, that of the evening crowding the auditorium. Mr. Baxter's gifts are fully appreciated in this city, where he has so many times ministered previously; and everybody, from most enthusiastic believer to iconoclastic skeptic, was delighted.

Mr. Baxter gave forceful discourses, well deserving the generous applause bestowed. Circumstances prevent extended synopses of them, and our readers must be content with a mere cursory resume. We are aware how far short of justice to either speaker or lecture the report must be. It is probable the morning lecture may be soon printed in full, so many are desirous.

The subject in the morning was "The Standing and Tendency of Spiritual Thought."

Mr. Baxter was truly grand in the evening, taking the opportune subject for address, "Spiritualism and Spiritual Gifts; or the Value of Phenomena." Theologies supported alone by traditions, creeds, ancient formulae, and wonders, and interest therein kept alive by revivals, praise-meetings, and sensational preaching, are at one extreme to day; while Materialism, with its iconoclastic attitude toward them, and a less cool Agnosticism with a manifest indifference to spiritual things, are at the other. Moody and Evangelism on the one hand, balanced or compensated by Ingersoll and Infidelity on the other. In this condition there is acknowledged by free thought and free press, to be but just one living champion to meet the present materialistic tendency of the times, and that is, however, looked upon with or without favor, Spiritualism, meaning by this term, phenomenal Spiritualism. The speaker referred to the lecture of the morning where he had shown how public opinion by Spiritualism had been revolutionized; how its leaven was at work in all denominational loafs; how it was beating down the barriers of Materialism; and how men and women are thereby let into the apartments of Agnosticism, where they are thinking, and then doubting, and believing as never before in history, and then in this lecture showed how the innumerable facts and phenomena of Spiritualism confronting them, and how mediumship affected them, and how many upon study and processes of circumstancing found themselves possessors of spiritual gifts until large numbers are found espousing and advocating the philosophy of Spiritualism.

Facts, phenomena, and experiments have formed the true basis of all philosophies, the theories and beliefs that have stood the tests of time. There is not a religious belief among all nations, so far as known, but what has recognized superhuman, though often called supernatural phenomena among its acceptants, and with the exception of one, the Confucian or Chinese religion, they have all claimed their origin in direct spiritualistic or angelistic manifestations. Phenomena, then, should always be investigated, no matter how seemingly trivial, insignificant or distasteful. Many occurrences in and of themselves, *per se*, were apparently insignificant, as many flippantly assert of the "rappings" and "tippings" of "alleged spirits." Yes, a rapping or movement in and of itself is simple and insignificant, but when we stop and consider the origin of the same, the intent of it, and then look out and see the influence and results; it is by majorities seen after all to be a force of significance and might. That there is need of the utmost caution in weighing all phenomena, especially the psychic and spiritual, and in accepting such for what it purports to be, must be admitted. But, he who thinks there is nothing in this universe beyond what his senses alone reveal is the victim of a delusion as great as that of the most credulous believer in marvels whom he would destroy. We need in this day to keep our minds in a healthful poise between the credulity which too basely affirms, and that stupid obstinacy which utterly denies.

The Church tells us often we have no need of phenomena to prove immortality, because *faith* is sufficient unto us. But it forgets that the *faith* it talks so much about rests upon alleged phenomena. Take away, said Mr. Baxter, effectively, from the life of Jesus the works and wonders to be performed, and where had been your *faith*? Gone! Non est!

In speaking of the alleged supernatural, Mr. Baxter believed that all revelations ever given to the world, whether claimed as coming from God or whence, have been transmitted through human agencies. In support of this he cited many alleged instances, and very entertainingly and dramatically recalled and portrayed the Biblical accounts vividly, showing their absurdity aside from the figuring of Moses and Aaron, and others with their "Thus saith the Lord." He did not believe in the personal voicing and coming of a God with revelations, or that an omniscient, omnipresent, and omnipotent God was consistently represented when "down here" hunting, because ignorant of the whereabouts of his man, and crying "Adam, where art thou?" He believed in scrutinizing all revelations, and testing properly all powers, whether the claims be that angels, spirits, or gods were manifesting.

Mr. Baxter criticised forcefully those individuals who so readily believed that gods, angels, and spirit-men once communicated and manifested from on high, and at the same time considered it absurd and impossible for spirits to hold intercourse in this day. Why the fact that spirits do return and manifest various way to day, to me, is the greatest proof they probably did in Bible times. I don't quote the facts of old to support the present facts; but I frequently quote the to-day phenomena in substantiation of the probability of the recorded ancient.

I make no hesitation in saying, said Mr. Baxter, that I sincerely believe Spiritualism is destined to become the Savior of the world, for it carries its own proof with it.

For one hour after the evening lecture Mr. Baxter gave unmistakable proof of his astounding mediumship, giving a remarkable seance full of demonstrative evidence of the coming of spirits to him, and through him voicing communications, after giving complete identity of themselves by descriptions, characteristics, and names to their friends. So intense was the interest, a silence profound reigned, save when broken by demonstrations of astonishment or applause.

Dubuque, Iowa.

The dinner given by the Spiritualists Association of our city Thanksgiving was a very creditable affair. The ladies belonging to that body are numbered among our best people, and when they undertake to do anything they make a success as the poor children of our city who partook of that dinner, some three hundred in number, will bear testimony. About one o'clock the children began to gather at Liberty Hall, over the Grand Opera House, and by two o'clock the place was pretty well filled. They all felt jolly in anticipation of the good things they were to receive and they were not disappointed. The tables were loaded down with turkey, beef, chicken, ham, salada, potatoes, sauce, pickels, celery, nuts, candy, oranges, and other palatable things which go to make up a first-class dinner, and the little ones seemed to do full justice to the meal and will always remember with pleasure the Thanksgiving dinner at Liberty Hall. Due credit should be given the ladies who had to do the work to make such a grand success. The president of the association, Dr. Adams, did what he could, which was no small amount, to help the ladies in their arduous duties. It is found upon inquiry at the grocery store that the president has cheered the hearts of over two hundred persons besides those who partook of the dinner at the hall. He practices what he preaches, "do unto others as you would wish others to do to you," "live to bless humanity."

The teachers of the Sunday-school extended an invitation to all children to attend the meetings on Sunday afternoon at 2:30 o'clock.—*Daily Telegraph*.

Notes From G. H. Brooks.

I intended to send a report to the LIGHT OF TRUTH here this, but was unable to do so. Our first stop after leaving home was at Lake Geneva, Wis., where I found that all arrangements had been made through the energy of Mrs. Cowdry and Mrs. Henry, who also raised the means for the purpose. The meetings were held in the parlors of Mrs. Henry, and were well attended. Lake Geneva has not had any spiritual meetings for a number of years, and the interest had died out. But in spite of all there are some splendid mediums there. Mrs. Henry is a fine healer and medium, and so are her son-in-law, Mr. Waite and his wife. Dr. Williams is also a fine healer, though he does his work largely by magnetized paper and medicine. I understand he is doing a good work. We made our home at the residence of Mr. Cowdry, who, with his wife, did all they could to help the meetings along. Our stay there was altogether too short.

From there we went to our old home in Madison, and found matters, in a spiritual sense, the same, very quiet. When Spiritualism gets to be popular, then many in Madison, as well as in other places, will declare they have always been Spiritualists.

From Madison we went to Wonewoc, where I was under an engagement to lecture for November. I found a good society, owning a good hall, out of debt, and seeking to enlarge its sphere of usefulness. Wonewoc is the home of J. L. Potter, who was the State missionary for Minnesota for years, and who did a valiant work for both the cause and the old State Society that is no more. Mr. Potter received a stroke of paralysis December 14th last, and since that time has been confined to the house. His condition is truly sad, and it is wonder to his friends that he remains in the body. Mr. Potter has lived in Wonewoc for sixteen years, and during that time has lectured every Sunday, meeting with all kinds of abuse and slander, but keeping right on until now the friends have a hall, and have had for several years; also a good society, with the entire surrounding country liberalized and spiritualized. I had excellent attendance at all the meetings, closing with a full house. My Sundays were unpleasant and stormy, though it would be pleasant the entire week. I started a lyceum the second Sunday after my arrival, which was well attended; and before I came away they became organized with Mr. Wm. Hill as conductor, Miss Daisy Spooner as guardian, Miss L. Bell as treasurer, Miss D. Spooner as secretary; Mrs. Hill, Mrs. Bell, Miss Etta Baxter, and Mrs. Miller as teachers; Miss Etta Baxter as the leader of calisthenics. We raised money enough to purchase harness and have some left, and ere long there will be a well equipped lyceum in Wonewoc.

This is a thing every society should have, and what I urge upon all societies, while I willingly help in building them up. I also organized the ladies into an aid society, which will do much effectual work in the future. I feel that the society will do more good in the future than it has in the past year or so, and in that way keep the society alive. While at present it is impossible for them to have regular speaking, yet they can hold themselves together. I found no developed medium here, but several circles are being held, where I think in time will develop something. Wisconsin has given to the cause of Spiritualism some of the finest mediums we have ever had, and she can do so again. Mrs. Potter is unable to help as she desires in the line of work, being kept at home to care for her husband, but her influence is felt in many ways.

I returned home Tuesday, and left again Thursday night for Kansas City, Mo., for the month of December.

Yours, G. H. BROOKS.
144 North Liberty Street, Elgin, Ill.

NOTES FROM ALL POINTS

Duluth, Minn.—Mrs. Colby Luther has just finished a very successful month here. The people are alive to the demands of truth disrobed from Christian or phenomenal dogmas.—Corr.

Salt Lake City, Utah.—Dr. J. C. Hennessy writes that he and Mrs. Hennessy arrived there on the 19th ult., and are kept busy in the spiritual field. He says a good test medium or psychometrist is wanted there, and would do well. The doctor may be addressed at 29½ West First Street, Salt Lake, U. T.

Englewood, Ill.—Mrs. S. G. Mosher writes that she will open her parlors for spiritual meetings, and invites all the Spiritualists around and about this town to call at her residence, 647 Sixty-first Street, and make themselves known to her. Arrangements for meetings can be made as soon as a sufficient number have assigned their intention to organize.

Owosso, Mich.—Sunday, November 27th, found me with the Owosso Society of Spiritualists, who are in a quiet way making their influence felt. The morning service was marked by a full attendance of its members, besides a goodly number of investigators. A full house was had in the evening. Dr. U. D. Thomas will serve them in December.—Mrs. A. E. Sheets.

Milwaukee, Wis.—Brother J. W. Dennis, of Buffalo, N. Y., has just closed his November engagement with us. We like him very much, and recommend him to other societies as a good and true worker for the cause. His address for December is 206 North Sixth Street, Marshalltown, Iowa. Moses Hull will be with us for December. Our place of meeting is Sev'erance's Hall, 421 Milwaukee Street. Meetings every Sunday at 2:30 and 7:30 p.m. All are cordially invited.—H. C. Nick, President.

Texarkana, Tex.—The jury in the Tabor case returned a verdict awarding the plaintiff Mrs. M. A. Tabor \$1,500, damages against ex Mayor C. D. Dorian for false imprisonment. In May, '91, Mayor Dorian decided that Spiritualism was not a religion and had a medium, Mrs. Tabor, incarcerated for not taking out a fortune-teller's license. The Federal Court returned a verdict against the Mayor. Spiritualism will not be confounded with fortune-telling in Texas again.

Aspen, Colo.—Mrs. Kates are to remain with us during December. Their work is having good effect upon our friends and the public. We are to reorganize upon a better basis. It is not far ahead when we shall have ability to own our edifice for meetings and be sustained in regular work. We have a fertile field and some earnest workers. In this scenic State of Colorado we should have a camp meeting, for the local attractions added to spiritual unfoldment sure to ensue would give us a leading place for effect in the cause of humanity. A Colorado Association of Spiritualists could readily be organized, and it is suggested.—Miner.

Detroit, Mich.—I am pleased to recognize the great improvement in the LIGHT OF TRUTH over the former publication, "The Better Way," which was in a way a newspaper—to be read and thrown aside. The LIGHT OF TRUTH is a journal worthy of recognition and preservation. The articles bearing on Americanism and American public schools are entitled to careful reading, and are upon subjects that Spiritualists and Reformers should give careful study and thought. Sectarianism when it begins with an R or a P should be relegated to their proper place, and never be permitted to enter the domain of the State.—W. J. M.

Hamilton, Can.—At the seance given last week the head master of one of our scholastic institutions was convinced of the fact of an unseen power combined with intelligence. Raps and relevant answers were very distinct, while the table moved and answered questions, when all hands were removed eighteen inches over the table; and this phenomena took place with a large lamp burning on a side table. Mr. G. Walron, the trance medium, gave a stirring address on Sunday to a large audience, the subject chosen by the controlling spirit, being "The Saviors of the World," and "Personal Responsibility." The work is steadily progressing, and many are becoming more and more interested.—Corr.

Frankton, Ind.—Mr. J. G. Sutton, of 178 S. Noble St., Anderson, held a seance here last week. The first spiritual meeting ever held in the town, with a circle of fifteen skeptics and under unfavorable conditions with grand results. Spirit friends talked very impressively. The medium's control, "Sam McVeeah," gave one of his grand lectures on the truthfulness of spirit life, the many joys of the several spheres that he had passed through, and the kind of life to live here that we may enjoy this happiness in the spirit world. Mr. Sutton has lately developed the trumpet and musical manifestation phase of mediumship, but his tests are grand and convincing. Could we have more such mediums the truth of Spiritualism would be made manifest.—J. W. Eppard.

Rochester Ind.—All Indianapolis people, desiring to attend the quarterly meeting State Association of Spiritualists, to be held at Rochester, Ind., from Dec. 15th to 18th inclusive, can procure tickets via, L. E. & W., for \$3.95 for round trip for ten persons or more.

Come and join us in having a good time. Good speakers, a new hall with fine appointments and good hotel accommodations, at lowest possible rates.

R. HENKLE.

[M. Bitters and son add to this that all mediums will be entertained free of charge; that Mrs. Richens will deliver an address on the 16th, and that a good time may be expected.]

Denver, Colo.

"The Colorado Institute of Spiritualism," is the name of a new organization of Spiritualists established here under the laws of Colorado. While there has been a number of Spiritualists in this city, very little has been done in the past to set our light on a candle stick. Excellent teachers and mediums have paid short visits and gone on their way.

Mediums, too, who lacking honesty of purpose, have done much to impair and retard any spiritualistic attempt of doing good. It has been determined by a few resolute souls to build up an institution in this city that will stand for Spiritualism, purity, honesty, and character.

The society will welcome the genuine from any quarter. Mediums with the endorsement of spiritual societies and the spiritual press will always be well received. Mediums without such endorsements will be let severely alone. We have secured excellent headquarters at 1747 Arapahoe Street, where Sunday services are held. Addresses delivered by our president, F. A. Brady. Mr. Brady is an inspirational speaker of remarkable power. And though but a recent convert to our beautiful thought, he is doing a splendid work. Audiences of five to six hundred people listen to his discourses, and all go away delighted.

These addresses are followed by tests by Mrs. Bartholomew, an excellent medium who has won a host of friends here, and whose daily life is beyond reproach. Miss Barnes, new-comer from California, has given some excellent tests of her mediumship.

A lyceum will be organized for our youth. The ladies are doing an excellent work giving weekly socials. We propose to push the circulation of spiritualistic journals. The writer will be glad to communicate any intelligence regarding Colorado and our beautiful city within his power. Persons proposing to come here wishing to obtain information on business matters are invited to write us. Visitors are urged to call upon us at our headquarters.

We invite correspondence and feel that our mission here is of importance to this State and we will delight in being useful in any way to our friends in all quarters of our common country. Letters should be addressed V. M. CAME.

Corresponding Sec'y.
1747 Arapahoe St., Denver, Colo.

Louisville, Ky.

R. H. Kneeshaw, late of England, was our speaker on Sunday the 4th inst. His afternoon subject was the "Devotional Aspect of Spiritualism." In the evening the audience submitted the subjects, which were the following: "Jesus Christ, His Standing as a Teacher and Reformer," "What is a Sin Against the Holy Ghost," and "The Messenger to David—Was He Man or Spirit?" The speaker lectured in a forcible, eloquent, and impressive manner, that awakened hearty applause from an appreciative audience. Each of his lectures was supplemented by clairvoyant tests, many of which were emphasized by full names. All his tests were recognized.

Mr. Kneeshaw is engaged for this Church through the month of December, and other societies would do well to avail themselves of his services, for he has but few equals as a forcible exponent of Modern Spiritualism. He may be addressed during this month at 328 Chapel Street, Louisville, Ky. Yours truly,
H. R. Wardell.

(Written for the LIGHT OF TRUTH.)

PROGRESSION.

MRS. M. E. GRAHAM.

Onward, still onward through the ages
The car of progress takes its way,
Overthrowing ancient landmarks,
That obstructed truth's bright ray.

Men known to fame with tongue and pen
Strive to check its onward speed,
But the messages it carries
Go to meet the people's need.

Messages of love to lighten,
Bu deus that are hard to bear,
Messages of joy and gladness,
To the sorrowing everywhere.

They may stand with hands uplifted,
Eyes uplifted to heaven in prayer,
But their hands not in its progress—
Error's doom is in the air.

Errors that have held in bondage,
Millions in the years gone by,
One by one are being buried,
Unna led by monument or stone.

Still the car goes steadily forward,
Over hills and through the vales,
And the clarion note has sounded,
Truth o'er error shall prevail.

Never can its speed be slackened,
Progress in the van must lead,
And these men of creeds and college
Would do well this note to heed.

Have they, think you, any knowledge
Or divine the hidden source?
From whence come these doubts and queries
That assail them with such force?

Would they credit the assertion?
Did you say those tiny raps
That were heard in obscure Hydesville
Have produced those mighty claps,

That have shooed to their foundations
Temples built on creedal lore,
Throwing down their cherished idols
Never to be lifted more?

Do they know 'twas little children
Rent the temple's veil in twain
That let in the flood of sunshine
On their bible-clouded brain;

That has made them loathe the dogma,
And their tongues refuse to tell
Of a creed at once so monstrous,
Or span-long infant paved hel?

Then their higher criticisms
Of the book they did adore;
How they labored to believe it;
How they doubt it more and more.

Then let us be up and doing,
Helping on their glorious plan
To root out bigotry and error
And elevate the coming man.

They were two muscular sun-browned sons of
Erin enjoying their schooners of mixed ale in
a Third Avenue liquor saloon after a hard day's toil.
Their mortar-spattered clothing and lime-stained boots indicated that their calling was that of masons' helpers. They were talking of walking delegates and the possibility of more strikes in the building trades, when a